

A
PARAPHRASE
ON THE
GOSPEL
OF
ST. JOHN.

BY
SAMUEL CLARKE, D. D.
Rector of St. James's Westminster, and
Chaplain in Ordinary to Her Majesty.

The Second Edition.

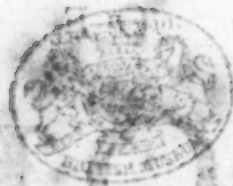
L O N D O N,

Printed for JAMES KNAPTON, at the Crown
in St. Paul's Church-yard, 1714.

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BY

JAMES KNABTON

Author of the Paraphrase of the Psalms, &c.

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A
PARAPHRASE
ON THE
Gospel of St. JOHN.

C H A P. I.

The Existence of Christ from the beginning, ver. 1. The Nature and Design of the Gospel, ver. 5. The Office of John the Baptist, ver. 6, 26. God always sufficiently manifested himself to the World, ver. 10. But in a more extraordinary and particular Manner, by the Revelation of the Gospel; to the Jews first, ver. 11. And afterwards to all Mankind, ver. 13. John Baptist's Testimony concerning Jesus, ver. 15, 19. The excellency of the Gospel above any other Institution of Religion, ver. 16. Jesus made known to John Baptist, ver. 31. Jesus calls several disciples, ver. 35.

1. **I**N the beginning was the Word, and the Word was with God, and the Word was God.

1. **I**N order to give an Account of the manner of God's manifesting himself by the Gospel, for the Redemption and Salvation of Mankind; it will be proper to begin with a Description of the Person, by whom this great Salvation was wrought. With God the Father therefore, the First, the Supreme Cause, and Original of all Things; there existed before all Ages, That Divine Person, whose * Name is * Rev. 19. call'd, The WORD of GOD, the Only-Begotten of the Father, the Brightness of his Glory, and, by ineffable Communication of Divine Power and Perfections, the Express Image of his Person. 13.

2. The same was in the beginning with God.

2. This Divine Person, I say, existed with God the Father, not only before his Appearance upon Earth, but also before the Creation of the World; even before all Ages.

A 4

3. By

3. By *Him*, God created and governs all Things ; and by *Him* he makes his various manifestation of himself to his *Creatures*.

4. Particularly, by *Him* the several Dispensations of Mercy and Salvation to *Mankind*, and all the Revelations which God has been pleased to make of his Will, have been conveyed to Men ; and in a more peculiar manner, that last and clearest Discovery of Life and Immortality, and of the means of attaining Eternal Happiness, whereof the ensuing History is intended to contain a full and particular Account.

5. This great and Standing Revelation of the Will of God, was made to a corrupt, ignorant, and sinful World ; attended with sufficient Evidence of its Authority and Excellency ; and completely fitted to dispell the Darkness of Ignorance and Vice, wherewith the World had long been overwhelm'd and defiled ; and to direct Men in the Knowledge of all Divine Truth, and in the Practice of all Righteousness and Holiness : (Though indeed the greatest part of those to whom it was made, through their own Obstinacy, and Impenitent Persisting in a wicked course, rejected it, and suffered it not to have actually that good Effect upon them.)

6 & 7. The First Opening of this Divine Revelation, was at the Appearance of *John the Baptist* ; who by his miraculous Birth and extraordinary Life, proving himself to be a Messenger particularly Commissioned and sent from God, testified (as the Prophets had foretold of him) and declar'd, that God was then just ready to make the last and perfectest Revelation of his Will to *Mankind*, by no less than a truly *Divine Person*, the expected *Messiah* : And ac-

3. All things were made by him ; and without him was not any thing made that was made.

4. In him was life, and the life was the light of men.

(5) And the light shineth in darkness, and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the light, that all men thro' him might believe.

8. He

8 He that light was sent witness light.

9 The true light that man the into the

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11 unto hi his ow ed him

cordingly he made it the chief Business of his Ministry, to perswade the People to prepare themselves, by immediate Repentance and sincere Reformation, to receive the Person and Doctrine of their Lord.

8 He was not that light, but was sent to bear witness of that light.

8. *John* the Baptist, though a very extraordinary Prophet, yet was not himself that *Divine Person*, by whom this great Revelation was to be made : For he freely and openly confessed, that he was not the *Messiah* : But the Design of his Office and Mission, was only to Baptize and Preach Repentance beforehand, in order to dispose Men to believe the Revelation that was shortly expected.

9 That was the true light, which lighteth every man that cometh into the world.

9. The true *Divine Person*, by whom this great Work was immediately performed, was That *Word* or *Son of God* before mention'd ; who is the real Author and Fountain of all true Wisdom, and the Original Discoverer of all the Divine Knowledge, which Men in former Ages ever had, or shall have in those which are to come.

10 He was in the world, and the world was made by him ; and the world knew him not.

10. This *Divine Person*, Created (as † has been said) the World at the Beginning and has been all along present with it, by his Works and by his Providence, and by different Degrees and Dispensations of Grace, according to Mens several Conditions and Capacities : But Men through the Corruption and Folly of their Nature, were nevertheless generally ignorant of him ; and neglected the Witnesses which God continually afforded them, of his Eternal Power and Glory.

11 He came unto his own, and his own received him not.

11. At length, in process of time, He manifested himself, in a very extraordinary and condescending manner, to the Nation of the *Jews* ; who were the peculiar

peculiar People of God ; and having been long under the Protection of a particular Providence, and having enjoy'd the benefit of former Revelations, and the advantage of Types and Prophecies of the future, had greater Reason and stronger Obligations than the rest of Mankind, to expect the coming of their Saviour, and to know and believe on Him as soon as he appear'd : But even *This* People also, with all *these* Advantages, still continued obstinately Ignorant and Wicked ; and *the generality of them* wilfully rejected their Lord and Saviour, though he appear'd in Person, and preached his Divine Doctrine among them.

12. But *Those Few*, who did not, like the rest, despise and reject him ; but sincerely and heartily Believed in him, and Embraced his Doctrine, and Obey'd his Laws ; on *These*, He conferred the inestimable Blessing of being Children of God ; Partakers, in the best and spiritual Sense, of the Covenant and Promises made to his Peculiar People here, and Heirs of Eternal Life hereafter.

13. And this Excellent Privilege, he equally bestowed on them that receiv'd his Doctrine, of whatsoever Family or Nation they were : They being qualified for this Divine Inheritance, not by Natural Descent, or any Civil Relation or Institution ; not by being *Jews* or Proselytes, descended by Birth from the Patriarchs, or joyning themselves with the People of God in the external Communion of Positive Rites and Ceremonies, but by Receiving from God the Principle of a Divine and Heavenly Life ; by a Regeneration, or new and Spiritual Birth, to a Life of Righteousness, Holiness, and all excellent Vir-

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe in his name.

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And

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14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

tures; in a word, by an universal Conformity to the Precepts of the Gospel, and the Example of their Lord.

14. Now the *Manner*, in which it pleased this Divine Person, the Word, or Only-Begotten Son of God, to make this excellent Revelation of the Will of God to Men, and to discover to them clearly the Hopes of Immortality and Eternal Life; was this. He took upon him our Humane Nature, became Himself a Man subject to like Frailties with us, and lived and convers'd freely amongst Men: Teaching them fully and plainly the great * * πλὴ- Truths of the Gospel, and God's † Gra- ρης ἀλη- cious Purposes, concerning the Redemp- δέας. tion and Salvation of Mankind. And, † ὑχά- We his Apostles, who constantly accom- ειτο. panied him, hearing daily his excellent Discourses, and beholding his mighty Works, saw abundant undeniable Evidence of his being truly the Son of God; The Divine Attributes and Perfections, being more gloriously manifested in Him both by his Doctrine and Works, than ἐσχίνωσεν ἐν ἡμῖν. ever they were from the place where God was especially present among the ancient *Israelites*.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake; He that cometh after me, is preferred before me; for he was before me.

15. *John the Baptist*, though the greatest Prophet that ever appeared among the *Jews*, yet was only the *Fore-runner* of our Lord; being sent to prepare the Way before Him. And so far was *John* from assuming to Himself any thing more than this, that he constantly upon all occasions abased Himself, and exalted *Jesus*: professing to the People, before he had seen *Jesus*, that they must expect there would shortly appear a Person of infinitely greater Excellence and Authority than Himself: And also after he had seen *Jesus*; declaring, freely and openly

openly to all Men, in abatement of their Esteem for his own Office and Authority, that *Jesus* was the Person of whom he had before said so great Things.

16. That *Jesus* therefore was really a *Divine Person*, the true and only *Messiah*, we have an additional unquestionable Evidence, from this Testimony and free Confession of *John* the Baptist. And as the *Person* of *Jesus* was thus infinitely Superior to all the Prophets that went before him: so also his *Doctrine* and *Religion* are proportionably more Excellent and Advantageous to Men, than any former Institution of Religion. * By that infinite *Fulness* of Divine Perfections which dwelt in him, God has communicated to us a *Proportionable Fulness* of Divine Knowledge and Virtue, according to our Capacities; And by that *Grace* which was given to Him without measure, God has in proportion communicated to us clearer and more abundant *Gracious Discoveries* of Himself, and of his Purposes of Mercy towards Mankind, than were ever made to former Ages.

17. For the Law of *Moses*, though indeed a Revelation or Discovery of the Will of God, suited to the condition of the Persons in the Time then present; yet was confined to one People; and besides, was either obscure and figurative, consisting mostly of Types and

16. And of his fulness have all we received, and grace for grace.

17 For the law was given by *Moses*; but grace and truth came by *Jesus Christ*.

* This seems to be the most natural Interpretation of this Verse; keeping both the genuine signification of the Words, and the justness of the *Antithesis*; which in other Expositions is in a manner lost. Supplying therefore the Words, which seem to be necessarily understood, the whole Sense is this; *Ἐκ τῆς πληρώμας αὐτῆς ἡμεῖς πάντες ἐλάβομεν [πλήρωμα,] καὶ χάριν ἀντὶ χάριτος [αὐτῆς.]* Of his *Fulness* have we all received [*Fulness*]; and *Grace* for, or in proportion to [*His*] *Grace*.

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Shadows of Things to come ; or delivered without full promises of Pardon, in severe, rigorous, and inflexible Terms. But the Great and Plain * *ἀλη- θεα.* Truths, the Substance and real Holiness of the Things Signified and Prefigured by the Types of the Law ; the actual accomplishment of the Promises made then only in Shadows ; and the full and clear Declaration of God's † Gracious † *χάρις* Intentions of Pardon, Mercy and Eternal Life, to Repenting Sinners of all Nations ; these are wholly the Discoveries of the Gospel of Christ.

18 No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declar'd him.

18. Such an ample Manifestation as this, God never made of Himself to Mankind before. These things were reserved to be discovered by Him, who alone, being in the Bosom of his Father, knew before all Ages the secret Counsels of God, concerning the Redemption and Salvation of Men : And whatever is yet known concerning them, is only by this Revelation of the only-begotten Son of God.

19 ¶ And this is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou ?

19. Now this Revelation was introduced, as * has been said, and begun * *ver. 6.* to be opened, at the Appearing of *John the Baptist* ; the Occasion and Manner of whose forementioned † Testimony † *ver. 15.* concerning *Jesus*, was this. *John* having by the extraordinary Strictness and severity of his Life, the Wisdom of the Doctrine he taught, and the Solemnity of his Baptizing, gained a great Fame and Reputation among the People, so that many became his Disciples, and some began to believe him to be the *Messiah* : The great Council of the *Jews* at *Jerusalem*, thought fit to send a special Message to him, by Men of the best Account for Religion and Learning, to demand of him peremptorily, whether

ther he would declare himself to be the *Messias*, according to the expectation of the People, or no?

20. To this Question, *John* without any Hesitation answered directly and plainly, That he was not the *Messiah*, nor ever pretended to be so.

21. Then they ask'd him; What then? Are you *Elijah*, who, the Scribes tell us, is to appear in Person, before the coming of the *Messiah*? He answer'd, No.

* See Mat. 16, 14. They asked him again; Are you ** Jeremiah* then, or one of the Old Prophets raised from the dead? He replied, I am not.

22. Then they said: Who then do you pretend your self to be? We are sent by them that have Right and Authority to enquire who you are, and we must not return without an answer. We cannot think of any other Person, besides those we have already named, whom you can declare your self to be; and yet by your Baptizing and gathering Disciples, you must needs take upon you to be some *Extraordinary Prophet*; Which no good Man ought or can do, without a special Commission.

23. *John* replied: I am indeed sent upon a very *Extraordinary* Occasion; being the Person whom the Prophet *Isaiah* foretold in these Words, (*Isa. 40. 3.*) *The Voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make streight in the desert a high way for our God.* For my Office is, to dispose Men to a Good and Holy Temper of Mind; that they may be prepared to receive the *Messiah*, and embrace his Doctrine,

24. & 25. Upon this, the Messengers, who were *Pharisees*, a Sect given to Disputing and apt to Cavil, and nice and jealous about Ceremonies, which they pre-

20. And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou *Elias*? And he saith, I am not: Art thou that Prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thy self?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord; as said the prophet *Esaías*.

24 And they which were sent were of the *Pharisees*.

25 And asked him, said unto him, Why be thou then, be not thou nor *Elias*, that Prophet?

26 John answered them, saying; I am the voice of one among whom ye stand, not;

27 He who cometh after me, preferred before me, whose shoe I am not worthy to loose.

25 And they asked him, and said unto him; Why baptizest thou then, if thou be not that Christ nor Elias, neither that Prophet?

26 John answered them, saying; I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me, is preferred before me, whose shoes I am not worthy to unloose.

tended to observe more strictly than others; answered again: This is nothing at all. You Preach and gather Disciples, and Baptize the People, as it were into the Profession of some New Doctrine or Religion; and what you say of your self out of the Prophet, seems by no means sufficient to Authorize so extraordinary a Practise. We cannot think that any less than the Messiah, or Elias, or one of the Old Prophets, can have Power to make so great an Innovation; and since you say you are none of these, therefore we desire to know plainly and without evasion, what Authority you have to do such Things.

26, & 27. *John answered: No; I do not Baptize People into the Profession of any New Doctrine, or gather Disciples to my self, as the Head of any new Sect. There is one indeed to come after me, (and he now dwells among you, though he has not yet manifested himself publickly by his mighty Works,) who will gather Disciples to Himself after another Manner, teaching them a more excellent Doctrine, baptizing them with the Holy Ghost, and bestowing on them the Supernatural Gifts and Graces of the Spirit: But I pretend not to that Power: My Baptism is only with Water; and the Doctrine, into the Profession of which I baptize those that come to me, is only this; That the expected Messiah is now ready to shew himself, and that they ought to prepare themselves for his Appearance by Repentance. I am only his Servant and Forerunner, not indeed worthy even of that Honour; and the Disciples which I make, are not for my own sake, but for His. I have therefore sufficient Authority for what I do, by being his Messenger*

Messenger, according to *Esaiah's* Prophecy; and any thing more than that, I pretend not to be.

28. These things were done at *Bethabara*, in the presence of a great Concourse of People, at the publick passage over the River *Jordan*, the place where *John* usually baptized.

29. The next day, *John* seeing *Jesus* coming towards him, said to the People: Behold, *Here* is the Person, which is the true Lamb of God without blemish; appointed from the beginning of the World, to be the Real Sacrifice and Propitiation for the Sins of Men: He, of whom all the Sacrifices under the Law were only Types and Figures; and who in his own Person shall make a Full, Perfect, and Sufficient Expiation for the Sins of all Mankind, that shall sincerely Repent, and Believe, and Obey for the future his most Holy Doctrine.

30. This is he, of whom I formerly told you, that you were to expect a Person of far greater Dignity and Authority than I am; before whom I was sent only as a Servant and Forerunner, to publish his Approach, and prepare the Way against his Coming.

31. And this indeed at first I did only in general, declaring that Christ would shortly appear; without personally knowing him: But God commanded me to Baptize, that I might exhort Men to prepare themselves, by an humble temper of Mind, and sincere Amendment of Life, to Receive Him; and that I might afterwards have an Opportunity of discovering him particularly, and making him known to the People.

32. Which also I was enabled to do, in a very Signal and Extraordinary manner: For God manifested him to

28 These things were done at *Bethabara*, beyond *Jordan*, where *John* was baptizing.

29 ¶ The next day, *John* seeth *Jesus* coming unto him, and saith; Behold the Lamb of God, which taketh away the sins of the world.

30 This is he of whom I said; After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to *Israel*, therefore am I come baptizing with water.

32 And *John* bare record, saying;

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33 And him not: that I baptize

ter, the I unto me whom th see the S scending maining the same which b with th Ghost.

34 And bare that this Son of G

35 ¶ A next da John fro two of b ples;

36 And ing upon he walk saith; Be Lamb of

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ing; I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not; but he that sent me to baptize with water, the same said unto me; Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record, that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith; Behold the Lamb of God.

Me by a most remarkable Token; The Heavens opening in my Sight, and the Spirit of God Descending visibly, and Resting upon him.

33. Before this, I say, I * did not know him. But when God commanded me to go and Baptize, he revealed to me at the same time, that when I saw the Spirit descending from Heaven in a visible Form, and abiding upon a certain Person, I should by that Token know that *He* was the *Messiah*, the same that was to come after me, and Baptize with the Holy Ghost.

34. Now this Token I saw accordingly, in a most evident manner, upon the Person whom I now show you; and thereby knew him to be the *Messiah*, the Son of God. And I did, and must declare him to be so, both because of the exact answering of the Signal, which God revealed to me beforehand, whereby I should know him; and also because of the Power, Majesty, and Significancy of the Testimony itself, which God gave him from Heaven, by sending the Spirit upon him in so very extraordinary a manner.

35. & 36. ¶ The Day after, John with two of his Disciples, being again Baptizing and Teaching the People according to his usual custom; Jesus, to give him an opportunity of repeating his Testimony before the People, and particularly of making him known to those Disciples, passed by that way again;

* See this reconciled with *Mat.* 3. 14. in the Note on that place. Or else, as others Suppose, this Descent of the Holy Ghost upon Jesus, must be different from that which happened at his Baptism, and be supposed to have been before it.

gain; and *John* seeing him as he walked, pointed towards him in the Presence of the People and of the two Disciples, Saying: Look, there is the Person, who I told you * was to be the Saviour and Redeemer of the World.

* See ver.
29.

37. Upon this, the two Disciples of *John* immediately followed *Jesus*, not presuming yet to speak to him, but desirous to observe whither he went, that they might afterward find some opportunity of being Acquainted with him.

38. *Jesus* turning himself about, and seeing them follow him, asked them what they desired: They replied; Sir, we are informed by our Master *John*, That you are a Great Prophet and Teacher sent from God; and we desire to know where you dwell, that we may come and be instructed by you in the Will of God, and the Nature of our Duty.

39. *Jesus* answered; I am always willing to give you Instruction, as you shall desire, and I see necessary for you: Come now immediately, and I will carry you home with me at this very time. And accordingly they went along with him to the place of his abode, and continued with him all that day; it being then * about ten a Clock in the Morning.

* Suppo-
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40. † One of these two Disciples of *John the Baptist*, that thus followed *Jesus*, upon hearing their Master's Testi- count. See many concerning Him, was *Andrew*, the Brother of *Simon Peter*.

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41. This *Andrew* running presently after, and meeting his Brother *Simon*, told him with great eagerness and joy, Saying: I and one of our Fellow-Disciples have found out the Person, whom We and the whole Nation of the *Jews*, have long and earnestly expected, even the *Messiah*, the Redeemer of Is-

37 And the two Disciples heard him speak, and they followed *Jesus*.

38 Then *Jesus* turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard *John* speak, and followed him, was *Andrew*, *Simon Peter's* brother.

41 He first findeth his own brother *Simon*, and saith unto him, we have found the *Messias*, which is being interpreted the *Christ*.

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42 And he brought him to Jesus. And when Jesus beheld him, he said, thou art Simon the son of Jona: thou shalt be called Cephas; which is by interpretation a Stone.

42. *Simon* hearing this, and being desirous to see *Jesus*; his Brother *Andrew* went back with him to the place where *Jesus* abode. And when *Simon* went in, *Jesus* looking intently upon him, said: You come now as a Stranger, only out of Curiosity to see me; But I know both your present Disposition of Mind, and what will be your future Course of Life: Hereafter you shall be an Eminent Disciple of Mine, and a most Steadfast Supporter and Maintainer of my Doctrine. You are Now called * *Simon the Son of Jonah*: But hereafter you shall be better known by the Name *Cephas* or *Peter*, which Signifies a Rock.

43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

43. ¶ The day following, *Jesus*, having now begun to gather Disciples, resolved to go into *Galilee*, the place where those Disciples dwelt, in pursuance of the same Work. And accordingly finding there *Philip*, a Man of a fit Disposition to Believe and become his Disciple, he bad him follow Him: Which *Philip* immediately did; being convinced that he was indeed the *Messiah*, by comparing the Circumstances of the Time, and the Expectations of the Nation, and the known Declarations of *John the Baptist*, with *Jesus's* own Words, which were very gracious, and not without an extraordinary and Divine Authority accompanying

B 2

* Alluding to the Signification of the Name שמעון בר יונה *Simon bar jonah*, which Signifies only a *Hearer and Learner*, and one of a teachable Disposition and prepared to receive the Divine Grace; and to that of the Name כפאס *Cephas* or Πέτρος, which signifies a *Rock*, a *Constant*, *Patient*, *Persevering Defender* of the Truth, and sufferer for it.

panying them, so as to make a secret and strong impression on the Mind of the Hearer.

44, & 45. Now *Philip* was a Man of *Bethsaida*, well known to *Andrew* and *Peter*; living in the same Town with them. And being himself fully satisfied with *Jesus's* Discourses, as those his two Friends had before been; he went presently with great Joy to *Nathaniel*, another good Man of their Acquaintance, with whom they had often discoursed about the Prophecies relating to the *Messiah*, and of their common Hopes and Expectations of his speedy Appearance; and told him the happy News, that they had certainly found out the Person they so earnestly desired, even the *Messiah*, the Redeemer of *Israel*; and that it was *Jesus* of *Nazareth*, the Son of *Joseph*.

46. *Nathaniel*, knowing from the Prophecies, that *Christ* was to be born at *Bethlehem*; and being moreover prejudiced with an Opinion that *Nazareth*, where he thought *Jesus* was born, was a wicked place; replied: *Is it possible that any great Prophet should arise out of Nazareth? How much less the Messiah?* But *Philip* said; *Come and talk with him your self, and I doubt not but you will be convinced.* Whereupon *Nathaniel*, being a thoroughly honest and well-disposed Person, ready to lay aside his prejudices, and hearken to any reasonable Information, went along with *Philip*.

47. *Jesus* seeing *Nathaniel* coming towards him, said to those that stood by; *Lo, here comes a plain, upright, sincere Man; one entirely free from all Hypocrisy or wilfulness; a true Israelite indeed, in whom is no manner of Deceit or evil Intention; an Inheritor of*

44 Now *Philip* was of *Bethsaida*, the City of *Andrew* and *Peter*.

45 *Philip* findeth *Nathaniel*, and saith unto him; We have found him of whom *Moses* in the Law, and the Prophets did write, *Jesus* of *Nazareth*, the son of *Joseph*.

46 And *Nathaniel* said unto him, Can there any good thing come out of *Nazareth*? *Philip* saith unto him, Come and see.

47 *Jesus* saw *Nathaniel* coming to him, and saith of him; Behold an *Israelite* indeed, in whom is no guile.

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the Virtues and Holiness of our Father *Abraham*, as well as being one of his natural Posterity by Birth.

48 Nathanael saith unto him ; Whence knowest thou me ? Jesus answered and said unto him ; Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

48. *Nathanael*, hearing *Jesus* give this Character of Him, said : How can you know *my Heart*, when you have never been at all Acquainted with Me, nor I believe ever once saw so much as *my Face* before ? *Jesus replied* : I have long known you, though you think me so great a stranger to you ; I saw you, when you sat under the Fig-tree, before *Philip* called you ; and at all other times, when you knew nothing of it, I have observed the Honesty and Sincerity of your Heart.

49 Nathanael answered and saith unto him ; Rabbi, thou art the Son of God, thou art the king of Israel.

49. Convinced by this extraordinary Evidence of *Jesus's* Divine Power and Knowledge, and rejoicing greatly at the Discovery, *Nathaniel* immediately replied : Sir, I am fully satisfied, and do here freely, and without any further scruple or doubt, confess and declare ; That I believe you are indeed the Son of God, the expected *Messiah*, the King and Saviour of God's People.

50 Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou ? Thou shalt see greater things than these.

50. *Jesus* answered : Have you such High and Good Thoughts of me, because of this One Thing, that I told you I saw and knew you in your private retirement ? Verily, you that are of this teachable Disposition, so ready to lay aside former Prejudices, and to yield to any reasonable Evidence ; shall have much stronger, and more convincing Arguments of my Power and Glory, than this with which you are now satisfied.

51 And he saith unto him, Verily verily I say unto you, Hereafter you shall see hea-

51. Hereafter you shall see me work great and mighty Miracles, for the Glory of God and Benefit of Men ; so that all Things in Heaven and Earth shall appear subject to my Commands ; and

the Angels of God shall themselves continually attend to execute my Will, or to declare my Power; and That sometimes

* as particularly at his Resurrection and Ascension. in a * Visible and most illustrious manner.

ven open, and the angels of God ascending and descending upon the Son of man.

CHAP. II.

Jesus turns Water into Wine, ver. 1. Puts the Buyers and Sellers out of the Temple, ver. 13. Foretells his Death and Resurrection, ver. 19. Insincere Believers, ver. 23.

1. A few Days after this, there was a Marriage celebrated in Cana of Galilee, by some of Jesus's Relations: And Mary the Mother of Jesus was present at it.

* See ch. 1. v. 43. 2. Jesus himself also, being at that time * in Galilee, with intent to choose Disciples, was invited to the Feast, with as many of his Disciples as had at that time begun to follow him.

3. Now it happen'd, that the Company being great, the Wine that was provided for the Entertainment fell short: Whereupon Jesus's Mother, concern'd for her Friends at this solemn Occasion of rejoycing, went to Jesus privately, and told him, that all the Wine was out: Intimating her desire, that as during the time of his retir'd Life with his Parents, she had sometimes observed him to exert his Divine Power, in relieving the Wants of his Friends; so now upon an extraordinary Occasion, he would be pleased miraculously to assist them.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

4. *Jesus answered her: * The Kind * The Paraphrase on this Verse, is Dr. Claget's. which being extraordinarily full and clear, I thought I could no way do the Reader so much justice, as by transcribing it in the words of that judicious Author,*

of Miracles which I am to work, and the Time of doing them, ought to be wholly left to my self: Not that I am unwilling to be sought to by Persons in distress; but I take this matter, in which you are so much concerned, to be of little moment, and of it self not worth a Miracle. The time is not yet come, though 'tis very near, in which I shall confirm the Truth, by doing Beneficent Miracles indeed, for the relief of miserable Persons; but here is no such occasion. Nevertheless I will not think much to satisfy you in this Expectation, and to do this Office of Courtesy to my Kindred, though there be no urgent and absolute need of it.

5 His mother saith unto the Servants, Whatsoever he saith unto you, do it.

5. Upon this, *Jesus's* Mother calling the Servants to her, admonished them privately, to do whatsoever *Jesus* should order them, without scruple, or asking any Questions.

6 And there was set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

6. Now there was in the House six large Water-pots of Stone, holding each of them two or three Gallons; which were set ready for all the purposes of Washings, and cleaning Cups, and the like: in which kind of Observations, the *Jews* were very † strict and nice, at all Entertainments.

7 Jesus saith unto them. Fill the water-pots with water. And they filled them up to the brim.

7. These six Pots therefore, *Jesus* ordered to be filled with clean Water: Which being done, it was immediately turned into the best and purest Wine.

8 And he saith unto them, Draw out now, and bare unto the Governour of the feast. And they bare it.

8. Then *Jesus* had the Servants fill some of it out, and carry it to the Governour of the Feast to drink. And they did so.

9 When the

9 and 10. Now though the Servants knew that it was Water turned into Wine, having seen when and by whom it was done; yet the Governour of the

Feast knew nothing of it, nor whence they had it. Tasting therefore, and perceiving the Wine to be better than ordinary, he called to the Bridegroom, and said: Sir, we are extremely oblig'd to you, for your generous Civility to us: Usually Men at the Beginning of a Feast bring forth their best Wine; and when the Guests have drunk a good deal, then they treat them with that which is worse: But you have entertain'd us all along with good Wine; and that which we are now drinking, is even manifestly better than any we have yet had.

11. The Bridegroom, in no less a surprize than the Governour of the Feast, professed that he knew nothing at all of it. Till at last the Servants being examined, the Miracle became evident; and Jesus's Power and Glory was manifested to the whole Company. This was the first Miracle that Jesus wrought, after his beginning to shew himself publicly in the World: And his Disciples Faith was mightily established and confirmed by it.

12. ¶ After this, Jesus went down to *Capernaum*, where his usual residence was; with his Mother, and other Relations, and the Disciples which he had gathered in *Galilee*: But he continued there at this time, only a few days.

13. For the Passover of the *Jews* being near, at which time all the Men in the Country were obliged to go up to *Jerusalem*, to keep that great Feast, in Remembrance of their Deliverance out of *Egypt*; Jesus also went up with the rest of the *Jews*, to celebrate the Passover after the accustomed manner, at the appointed Time and Place.

ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governour of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in *Galilee*, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this, he went down to *Capernaum*, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 ¶ And the *Jews* passover was at hand, and Jesus went up to *Jerusalem*.

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14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers money, and overthrew the Tables;

16 And said unto them that sold doves, Take these things hence; make not my Fathers house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

14 & 15. Entering therefore into the City, he went first of all to the Temple, to put up his Prayers to God, and to Teach the People. And finding there the outer Court, which is the *Court of the Gentiles*, appointed for Profelytes to worship in, filled with Money-Changers Stalls, and Sellers of Cattle and Doves, and such like; who sat there, under pretence of having these things near at hand, for the convenience of them that came up to sacrifice: He made a little Whip of small Cords, and drove out all the Traders with their Cartel; and overturned the Tables of the Money-Changers.

16. And he cleared the Place entirely of all that came to Traffick there, saying: It is a most profane and unsufferable Thing, to turn any part of this Holy Place into a Market, and to make it a Place of Covetousness and heaping up Riches by Extortion; which is set apart and consecrated to the Service of God my Father, who sent me from Heaven to Reform the Abuses in his Service, and all other Corruptions of Men's Manners,

17. This zealous Action of *Jesus*, his Disciples observing; and seeing how his Concern for the Honour and Worship of God, made him expose his own Person, in turning out such a Number of Men, supported by the Priests and Rulers; they called to mind, and applied to Him that Prophetical saying of the Psalmist, *Psal. 69. 10. The Zeal of thine House has Eaten Me up.* It being evident that what he did, was not for any Worldly Design, but only in great Zeal for the Glory of God.

18. But

A Paraphrase on

18. But the Chief Priests and Elders of the *Jews*, greatly displeas'd at the Authority which *Jesus* seemed to assume to himself, in opposition to theirs, who thought they had the only Right to govern the Temple and direct the Service of it; said to Him: What Pretence have you to take thus much upon yourself, and to make such a Disturbance in the Temple? We presume you have not any Order, or regular Authority from the High-Priest or Council of the *Jews*: And if you would be thought to be an extraordinary Prophet sent immediately from God, show us your Commission, by some evident Sign or Miracle from Heaven.

19. *Jesus*, knowing their unworthiness and Malice, that they were not disposed to believe Him upon any reasonable Evidence, but desir'd a Sign only to cavil and quarrel at; thought fit to give them at present no other Answer, than only an Obscure Prediction, which prejudiced and obstinate Persons, such as They were, were not likely to understand; but which yet on the other side should, when it came to be accomplished, be to his Disciples, and to all unprejudiced and well disposed Persons, an Undeniable Demonstration of his Divine Knowledge and Power. He answered them therefore in this manner: I will give you, said he, a sufficient

* Probably at these words *Jesus* by some gesture, as holy ing perhaps, signified his own Body. *Sign or Proof of my Authority; Destroy this Temple, and in three Days I will raise it up: Meaning, that whereas they would shortly destroy his Body, (a more then profaned,) he by his Divine Power, would within three Days raise it up again.*

18 ¶ Then answered the Jews, and said unto him; What sign shewest thou unto us, seeing that thou doest these things?

19 *Jesus* answered and said unto them, Destroy this temple, and in three days I will raise it up.

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20 Then said the Jews, Fourty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name; when they saw the Miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

20. The *Jews*, understanding these Words of *Jesus* in the literal Sense, as if he had meant the *Temple of Jerusalem*, reply'd; many Years was this Temple in building, and many thousands of Hands were employ'd about it; and do you think it possible that you alone can rebuild it in three Days, if it be pull'd down?

21. But *Jesus*, as I said, meant not the Temple of *Jerusalem*, but his own Body.

22. And this Prediction, of his raising his Body from the Dead, though at the present very dark and hard to be understood; yet afterward when the accomplishment made it clear in the Event, it prov'd a great Confirmation of the Disciples Faith; and they were the more fully satisfied of his being the true Messiah; his Power in Raising himself from the Dead appearing the more conspicuous, when they remembered that he had foretold it so long before-hand; and comparing it with other Predictions, they learn'd with a more firm Belief to Interpret the Writings of the Prophets concerning Him.

23. Now while *Jesus* continued at *Jerusalem*, Teaching the People, and shewing many Signs and Testimonies of his Divinity, * during the whole time of the Feast; several of the People, struck with a sudden Wonder and Amazement, at the mighty Works which they saw him do, were as it were † surpriz'd into a Belief of him, and professed that they would be his Disciples.

* Εἰς τὴν ἑορτήν, not on the feast Day, as we render it; but during the whole time of the Feast

24. But *Jesus*, knowing that in the greatest part of them, their Belief was not considerate, and well-founded upon firm and lasting Principles; and that when they came to see the Offence, which

† See the following verse.

which others would take at his Person and Doctrine, and to observe how the Rulers and Chief of the *Jews* would be exasperated against him, they would, notwithstanding their present applauding his mighty Works, quickly fall off, and be ready to betray him : For this Reason, I say, *Jesus* did not think fit to converse freely, and to trust himself securely with all these Persons, that acknowledged themselves convinced, and pretended to be his Disciples ; but he withdrew himself from them.

25. For he knew intirely all their Hearts and Thoughts, long before they discover'd them : not needing any information, either from themselves or others, to know what Men were, and what they would do ; but understanding all Things, by his own Immediate and Divine Knowledge.

25 And needed not that any should testify of man : for he knew what was in man.

C H A P. III.

Jesus's Discourse with Nicodemus, ver. 1. The true Notion of Regeneration, ver. 3, 5, 6. Of the Nature and End of Christ's Death, and of Faith in Him, ver. 14. Of God's Love to Mankind, ver. 16. The Condemnation of Impenitency, ver. 18. Wickedness the Cause of Mens Infidelity, ver. 20. John Baptists Office, ver. 27. The Conditions of Eternal Life, ver. 36.

1. **N**OW among those who were Convinc'd by the Miracles which *Jesus* wrought at *Jerusalem*, that he was really a Divine Prophet, an extraordinary Teacher sent immediately from God ; was one *Nicodemus*, a Pharisee, an eminent Man among the *Jews*, and one of their great Council.

THere was a man of the Pharisees, named *Nicodemus*, a ruler of the *Jews*.

2. This

2 The same came to Jesus by night, and said unto him; Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

2. This Man, though for fear of the Jews he durst not openly own the Perswasion he had entertain'd concerning Jesus; yet desiring to be further Instructed in the Nature and certainty of that Doctrine, which he saw accompanied with such wonderful and undeniable Evidence; he went privately to Jesus in the Night, and desir'd to confer with him himself about the matters of Religion, *Saying*: Sir, we are fully satisfied that you are not an ordinary Teacher, but a Prophet sent immediately from God with some particular Message; For the Things which you do, appear evidently to be the Effects of nothing less than a Supernatural and Divine Power: I desire therefore you would be pleased to instruct me more fully and particularly, what that Doctrine is, which you are sent into the World to Teach, and which you confirm and prove by such mighty Works.

3. Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God,

3. *Jesus replied*: The Doctrine which I Teach, is in short this; That whosoever will inherit Eternal Life, must, in order to Qualify himself for that happy State, be BORN AGAIN. *Signifying by an easy comparison, that a wicked Man, before he can be capable of entering into the Kingdom of Heaven, must of necessity make so great a change and alteration in the whole course of his Life, as may fitly be called a New Birth.*

4 Nicodemus saith unto him; How can a man be born when he is old? can he enter the second time into his mothers womb, and be born?

4. But Nicodemus, grossly misunderstanding Jesus's Words, as if he had meant literally a Natural and Carnal Birth, *answered*; How can a Man of full Age be Born again? Is it possible that such a One should enter the Second time into his Mother's Womb, and be Born anew, as a Child?

5. *Jesus*

5. *Jesus said*: No; how can you put so absurd a meaning upon my Expressions? I did not mean a New Birth in a *Natural*, but in a *Moral* Sense; that a Man must be entirely changed from all the corrupt Opinions he has before entertained, and from whatever wicked Practises he has formerly been guilty of, and enter upon a perfectly new Course of Life: That he must be Baptized into the Profession of the true Religion, which God is about to reveal to Mankind; and that suitably to this Obligation, he must be thoroughly purified from all Worldly and Carnal Lusts, and must Universally conform himself in Mind and Life, to obey all the Holy Precepts of that Religion, by the Operation and Assistance of the Divine Spirit, which God will be always ready to bestow on those who sincerely desire to Obey his Commandments. This, I say, is necessary in order to a Man's attaining eternal Life; and without this, he can never enter into the Kingdom of God.

6. Were it possible that a Man could ever so often be born again in that gross Sense wherein you understand me, do you think that this could avail any thing, towards Qualifying him to have an Inheritance in the Kingdom of Heaven? No: The Effect can be but answerable to the Cause: A natural Birth can give a Man no other Title, than only to this Natural, Mortal Life; and if he was thus to be born again a thousand times, yet he would not be therefore at all the nearer to Immortality: But if a Man be renewed in the Spirit of his Mind; if he be delivered from the Dominion of fleshly Lusts; if he governs his Life, not by the motions of Sense, but by the Dictates and Rules of Reason, and the Laws

5 Jesus answered, Verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.

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7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

Laws of God; hereby he is become indeed a Spiritual Man, entituled to Immortality, and fitly prepared to be an Inheritour of the Kingdom of God.

7. And do not wonder, that I called this secret and invisible Renewal of the Life and Mind, by a Name which seems to signifie so very great and sensible a Change, as that of a *New Birth*.

8. For though it is not indeed a *sensible* and *visible* change, yet it is really and properly as *great* and *true* a change, and is attended with more considerable and more lasting Effects, than is the Natural Birth of a Child into the World. Neither is there any thing incredible in all this, nor contrary to Reason: For even in the Natural World, there are many things *in themselves* so subtle, that we cannot at all discern them with our Eyes, which yet are very manifest and very great in their *Effects*. The Wind is a thing altogether invisible, and no Man can behold its Motion, even when it blows with the greatest Violence: Yet that there is such a Thing, is evident enough; and the Effects of it are sufficiently known: Thus therefore That Regeneration or Renewal of the Heart and Manners, which is wrought in a Man by the Efficacy of true Religion and the Operation of the Spirit of God; though in it self it be invisible, and not at all discerned by Sense, yet in its Effects it is a very great and plain thing, and really as manifest and considerable a Change, to all the Purposes of Eternal Life and Happiness, as the Birth of a Man is in respect of this mortal Life.

9. *Nicodemus*, used to the outward Pomp of Ceremonies, and the formal Observation of *Jewish* Rites, so that he could not presently raise his mind above his

his strong Prejudices, to the apprehension of Spiritual and Moral Doctrines, *replied*: Sir, I profess I do not yet understand what you mean, nor how these Things can be.

* The Paraphrase on this Verse is Dr. Clarke's.

10. *Jesus* answered; * What is there in all that I have yet said, which an ordinary Jew, much more one of the great Council, might not well understand? Do you not your selves make Proselytes by washing them with Water, and count them New-Born Persons? And as for that inward Holiness and Purity I speak of, have not the Prophets foretold, that God will plentifully communicate his Spirit in the Days of the *Messias*, for that purpose?

11. Assuredly I tell you, though your Prejudices are such that ye will not understand and embrace my Doctrine, yet the things which I have spoken, are both in themselves easie to be understood, and reasonable to be practised; and moreover the Miracles which ye have seen me work, are abundant Demonstrations, that what I say, is most certainly and infallibly true, and delivered with sufficient Evidence and Authority to Convince you.

12. But now, if notwithstanding all this, ye believe me not even in these plain obvious Things, which I have suited to your Capacities, and deliver'd in easie Comparisons, drawn from the most natural and common Things here on Earth; how much less will ye believe me, when I tell you more Sublime and Heavenly Mysteries? when I declare to you the Divinity of my Person, and the Dignity of my Office; the Spiritual Nature of my Kingdom, and the Sufferings which I must first undergo, for the Redemption and Salvation of Mankind?

10 *Jesus* answered and said unto him; art thou a Master of Israel, and knowest not these things?

11 Verily verily, I say unto thee, We speak that we do know, and testifie that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe me not, how shall ye believe if I tell you of heavenly things?

13 And

13 And hath also to heaven that can from heaven the man who heaven.

14 Moses in the serpent wilderness so must of man up.

15 Therefore forever be in him, not per have eter

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

13. Yet these things are equally true and certain as the others ; and the works which I do, are sufficient Arguments, why ye should believe me, even in these things also. Christ, the † Son of Man, † That Son he who now talks with you, * came of Man descended from God, so as no other Prophet, no scribed not Moses himself, ever did : For He was with God, before he came amongst Men ; and when he first appeared in this World, he had Before had a Being before all Ages in Heaven, and continues still in the same high Dignity : And 'tis the Prerogative of Him only, who came thus from God as no other ever did, throughly to understand and to reveal to Men, the yet secret Counsels of God concerning the Establishment of his Kingdom, and the method of Mens Salvation.

Dan. 7. 13. * This Paraphrase is extracted from Dr. Claget's.

14 ¶ And as Moses lifted up the serpent in the wilderness; even so must the Son of man be lifted up.

15 That whosoever believeth in him, should not perish, but have eternal life.

14 & 15. This * Divine Person shall by his sufferings and Death, accomplish the Redemption and Salvation of Men, opening an entrance into the Kingdom of Heaven, and to all those who shall sincerely obey him. And this ye ought not to be surprized at, as a new and strange Doctrine ; since ye have a representation and prediction of it, even in your own Law. For as Moses set upon a Pole in the Wilderness the Image of a Serpent, which being indeed the Figure of a venomous Beast, yet was so far from having any thing of its poisonous nature, that on the contrary all those who had been bitten by real Serpents, were immediately healed by looking up towards this Image : So the Son of Man, being made in the likeness of sinful Flesh, yet having really no Sin in him, shall be lifted up on the Cross, that by the Power of his Death, Sinful Men believing in him, and being enabled

* Thus Jesus often speaks of himself in the third Person.

bled to conquer and forsake their Sins, may obtain Remission of Sin, and Everlasting Life.

16. ¶ For the Good and Merciful God, the All-wise and Compassionate Creator of all things, pitying the miserable and undone condition, into which Mankind had plunged themselves by Sin; merely of his own infinite Bounty and Tenderness, when there was no other Hopes of their Recovery, vouchsafed to send into the World his Beloved and Only-begotten Son, to reveal his Will to them more clearly, to give himself a Sacrifice and Propitiation for their past Sins, and to purchase a new Covenant of Salvation for them, upon the gracious Terms of Faith, Repentance, and sincere endeavours of Obedience for the future.

17. Such indeed is the Wickedness with which the World is overwhelmed, that Men might justly expect the Appearance of the Son of God upon Earth should be only for their Condemnation. But on the contrary, the Design of God in sending his Son into the World, was not to execute Vengeance upon Men, but to reclaim them from their Sins, that they might consequently be delivered from the Punishment thereof, and become capable of Happiness and Eternal Life.

18. Whosoever therefore Believeth on the Son of God, embracing his Doctrine, and obeying his most just and easie Commands, shall certainly escape the Punishment of Sin, and obtain the Reward of Everlasting Life. But then on the contrary, this being the last and most gracious offer of Mercy, that God will ever make to sinful Men: Whosoever wilfully and finally rejects this

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

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great Salvation, abusing the Mercy and Patience of God, and despising the largest means of Grace; shall incur a double Condemnation, without remedy, and without excuse; because he obstinately withstands the greatest Evidences of Truth, and the most gracious Terms of Salvation, that were ever proposed to Mankind, in this last and standing Revelation which God makes by his own Son.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

19. Here then is the great Aggravation of the Sins of Men, and that which will be the occasion of the heaviest and severest Sentence of Condemnation passing upon them; that having sufficient Evidence and means of Conviction afforded them, sufficient Knowledge of the Truth, and Powerful Assistance to Obey it, so that they cannot plead Ignorance or Inability; yet for want of an Honest Mind, and only because they will not part with their beloved Lusts and Vices, they wilfully shut their eyes against the Light of Divine Truth, and obstinately reject the most Holy Doctrine of the Son of God, merely because it's inconsistent with their wicked Lives.

20 For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.

20. For wicked Men, who are resolved not to forsake their Vices, hate and avoid that Knowledge, and will not consider those Arguments which would convince them and make them ashamed of the Folly of their Doings; and can withstand the plainest and most evident Truths, rather than be persuaded to reform their Lives.

21 But he that doth the truth, cometh to the light, that his deeds may be made manifest,

21. But Honest and Sincere Men, who are always disposed to do whatever they shall know to be the Will of God, are willing and desirous to receive Instruction and Information, and have their

Minds always open to entertain and embrace the Truth upon just Evidence and Conviction; not having accustomed themselves obstinately to any Practises which they are ashamed to have examined and tried by the Light, or which they are unwilling to correct and amend.

* chap. 4.
2.

22. ¶ After these things, *Jesus* having by his Preaching and Miracles converted many that were present at the Feast of the Passover, so that the Number of his Disciples was much increased; he retired with them from *Jerusalem* into the Neighbouring country of *Judea*; and there, * by the Ministry of these first Disciples, he Baptized and received into his Company many others, that were likewise convinced by his Works and Doctrine, that he was the true *Messiah*, and professed their Belief in his Name.

23. Now *John the Baptist*, notwithstanding *Jesus's* beginning to show himself, continued still Baptizing and Preaching Repentance as formerly; to prepare Men more and more to receive what *Jesus* was to teach them: Only for the convenience of having greater plenty of Water, he was removed from *Bethabara* to *Enon* near *Salim*.

24. *John the Baptist*, I say, continued still Baptizing, as formerly: For, all the Actions of *Jesus* hitherto related, were done before the time of *John's* being put in Prison by *Herod*.

† See chap.
4. ver. 2.

* This seems to be the true meaning of the word *καταεισ-μὸς* in this place.

25. † *Jesus* therefore and *John* baptizing and making Disciples each at the same time; there arose upon this Occasion a Dispute between the *Jews* and some of *John Baptist's* Disciples, about the * Use and Efficacy of their Master's Baptism. For, said the *Jews*, here is another Person that Baptizes and makes

that they are wrought in God.

22 ¶ After these things came *Jesus* and his disciples into the land of *Judea*, and there he tarried with them and baptized.

23 ¶ And *John* also was baptizing in *Enon*, near to *Salim*, because there was much water there: and they came and were baptized.

24 For *John* was not yet cast into prison.

25 ¶ Then there arose a question between some of *John's* disciples, and the *Jews* about purifying.

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Disciples as well as *John*; and *John* does not seem to oppose him or to be displeased at him for it: If this be not an Argument against the use and Benefit of being Baptized at all; at least to what Purpose is it that we are Baptized by *John*, if his Baptism be not of sufficient validity to PURIFIE us, but we must still receive another Baptism.

26 And they came unto *John*, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

26. The Disciples of *John*, not able to Answer this Objection, because they did not yet rightly understand the Nature and Design of his Office, and its subserviency to the Ministry of *Jesus*, though they had often heard him declare it; came to their Master, and said: Sir, the Person whom you Baptized some time ago on the other side *Jordan*, and of whom you then gave so great a Character, has since taken upon him your Work of Baptizing; and Disciples come in even faster to Him, and his Reputation grows greater than yours. This makes Men doubt concerning the Validity and Sufficiency of your Baptism, since you your self seem not to Oppose him; and we cannot tell which way to Vindicate you, and show the Reasonableness of your Proceedings.

27 *John* answered and said; A man can receive nothing, except it be given him from heaven.

27. *John* replied: Ye are much mistaken, if ye think that I aim at such Honour and Esteem, as not to bear the Glory and submit to the Authority of a Superiour. No; ye are in a great Error; not considering the Nature and Design of my Ministry, which, I have often plainly and freely told you, was only subordinate and preparatory to a greater and more excellent Institution. What God appointed and commissioned me to do, That I have endeavoured fully and faithfully to perform; I have foretold Men of the coming of the *Messiah*;

I have exhorted them to Repentance ; and warned them of the Danger of delaying it ; I have declared the approach of the Kingdom of God ; and I have Baptized with Water, as a Sign and as an Obligation to that Holy Disposition of Heart and Mind, whereby Men must be fitted for the Baptism of the Spirit : But I cannot exceed my Commission, nor pretend to have more Power and Authority than God has given me. Since therefore my Ministry was design'd, as I have already told you, not to *prevent* the appearance of Christ, but only to *prepare* Men for it ; far be it from me to envy the Glory due to *Him only* who came immediately from Heaven ; much less that I should *Oppose* Him, who am my self, as well as you, in expectation of Salvation from him.

28. Ye your selves remember and can bear me Witness, that I never pretended my self to be the *Messias* ; but that, when the *Jews* sent Messengers to inquire who I was, I freely and plainly confessed to them that I was not the Christ, but only his Fore-runner to prepare and provide against his coming.

* *This and part of the 31st verse are Dr. Clagets Paraphrase.* 29. * The Bride belongeth to the Bride-groom only ; and his Friend, who served him all he could to gain her for him, must not pretend to the Right which the Bride-groom has in her. But if he be a true Friend, he will wait with some Impatience till the Bride-groom assureth him that the last Interview has been successful : And then all this Friends part, is only to rejoyce in the success. Thus all that I have done, has been to prepare the Nation of the *Jews* for the coming of their *Messias*, who is their true Head and Husband. And upon his appearance I pretend to

28 Ye your selves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoyceth greatly because of the bridegrooms voice : this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all, he that is of the earth, is earthly, and speaketh of the earth, he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

no Authority over you; but deliver you over to him, with great joy to hear you tell me, that there are already so many who are willing to be govern'd by him.

30. The Design of my Preaching and Baptizing, was only to Notify his coming to the World; which having done, I now most gladly give Place to Him. From henceforth the Number of his Followers will daily increase, and mine will decrease: And so it ought to be.

31. He that cometh from above, as Christ * only came, is greater than I * *ver. 13.* am, or than all the Prophets, not excepting even *Moses* himself. For though they that are descended of earthly Parents only, can speak indeed from Principles of Natural Reason; [or by Revelation according to such certain degrees of the Spirit, as God is pleased to communicate to them:] Yet they have so little of Supernatural Knowledge, in comparison to the Fulness thereof in Him; their Doctrines are so earthly, in comparison to those Revelations of Gods hidden Counsels, which he brings along with him from Heaven, that for this Reason, as well as for the Excellence of his Person, he is to be infinitely Preferred before All.

32. *We* receive small proportions of Heavenly Knowledge, according to the narrow capacity of our Nature; and Preach it, according to the measure of God's Revelations to us, and the Limits of our Commission. But the Things which *He* teaches, he not only knows certainly and infallibly to be true; but also understands them thoroughly by his own Divine Knowledge, coming himself immediately from God, having in himself the Fulness of all Perfections, and Revealing Things according to his

own Good Pleasure. Wherefore, where as *Ye* are apt to envy him, and be displeased at his having so many Followers; I on the contrary am sorry, with much greater Reason, that there are not more Persons so well disposed, as to embrace his most Holy Gospel, which contains the only means of Eternal Life and Happiness.

33. For the Testimonies, wherewith he proves his Power and Authority, are so evident and undeniable to all unprejudiced Minds; that Believing in Him, is only acting according to the most manifest Principles of Reason, and declaring a firm Perswasion that God who is the Author and Fountain of all Truth, is himself Faithful and True, and will not impose Delusions upon Men. And the *Doctrine* also that he teaches is such; that Embracing it, is indeed receiving only the Doctrine of God himself,

34. Not only his Wonderful and Extraordinary Works, I say, are the Testimonies and Demonstration of his Authority; but even his *Doctrine* in it self appears to be most Heavenly and *Divine*. For as He came properly from Heaven, in such a manner as no Prophet ever did; so he also speaks the words of God in such a manner as no other ever did; not having Supernatural Endowments conferred upon him in a limited measure, as the Prophets had; but possessing all Knowledge and all Perfections absolutely in Himself: So that he is entirely to be Believed with a Hearty and Firm Faith, in whatsoever he delivers.

35. In Sum, God the Father hath given him all Power and Dominion, and made him Head over all Things to the Church: So that by the Laws of his Religion Men must Govern and Direct their Lives; by Him they must be

33 He that hath received his testimony, hath set to his seal, that God is true.

34 For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

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36 He that believeth on the Son, hath everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him.

Judged ; and according to their Obedience, or Disobedience to his Commands, they must be Decreed by him to Eternal Life, or Punishment.

36. So that here is a plain Account of the Conditions upon which Mens everlasting State will depend. He that Believes on the Son of God, Embracing his Doctrine, and Obeying his Commands, shall inherit Eternal Life : But He that obstinately rejects, or impenitently disobeys, that great and standing Revelation of the Divine Will, and those last gracious offers of Mercy and Salvation upon the easie Conditions of Faith and Repentance, which God makes to Mankind by his Son, and which he enables them to perform by his Spirit ; shall fall under the final and eternal Wrath of God.

C H A P. IV.

Jesus's Discourse with the Woman of Samaria, ver. 1. The Nature and Design of Christianity, ver. 23, 24. The Samaritans believe on Jesus, ver. 39. He heals a Nobleman's Son, ver. 46.

WHen therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John.

2 (Though Jesus himself baptized not, but his disciples)

3 He left Judea and departed again into Galilee.

1, 2 & 3. A Fter these things, Jesus knowing that the Pharisees and Council of the Jews at Jerusalem had received Information of his making and Baptizing Disciples, and that in greater Numbers than John the Baptist had done ; (though Jesus did not Baptize with his own Hands, but only by the Ministry of his Disciples ;) Jesus, I say, knowing that the Pharisees were informed of all that He did, and that they hated him, and were exasperated against him more than against John the Baptist, both because of his Doctrine and the

the Number of his Disciples, and also the meanness of his Parentage, and that they were contriving Mischief against him; He retired out of *Judea*, to avoid their present malicious Designs, because his Time of suffering was not yet come; and returned into *Galilee*.

4. Now in his way from *Judea* to *Galilee*, it was necessary to pass through part of the Land of *Samaria*; (which was a Country inhabited by a mixt People, professing to observe the Law of *Moses*, and pretending to be descended from the Patriarchs; but who at the same time mingled many of their own Superstitions with the *Jewish* Religion, and were at great hatred and enmity with the *Jews*.)

4 And he must
needs go through
Samaria.

5, *Jefus* therefore, in his passage through this Country, came to a City called *Sichar*, near the piece of Ground which *Jacob* on his Death Bed gave for an $\dagger$ inheritance to his Son *Joseph*.

5 Then com-
eth he to a city
of Samaria, which
is called Sychar,
near to the par-
cel of ground
that Jacob gave
to his son Joseph.

† Gen. 48.
22. Josh.
24. 32.

6. And there being a little without the Town a fountain of Water, called *Jacobs Well*, being supposed to have been digged by that Patriarch ; *Jesus*, weary and thirsty after his long walk, sat down by the side of the Well ; and it was about * Six a Clock in the Evening.

6 Now Jacobs well was there. Jesus therefore being wearied with *his* journey, sat thus on the well: and it was about the sixth hour.

* See note
on chap. I.
p. 39.

7. Now as *Jesus* sat by the Well, there came out of the Town a *Samaritan* Woman to draw Water: And *Jesus*, designing to enter into discourse with her, that he might have an opportunity of manifesting himself to her, and after by her means to all the Inhabitants of *Sichar*; desired her to give him some Water to drink.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. (This was in the absence of the Disciples, who were gone into the Town to buy Provisions)

8 For his disciples were gone away unto the city to buy meat.

9 Then

9 Then saith the Woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

9. The Woman knowing Jesus by his Speech and Garb to be a Jew and not a Samaritan, replied: Sir, how come you, who are a Jew, to ask a kindness of me, who am a Samaritan? (* For the Jews and Samaritans were at such irreconcilable enmity one against the other, upon account of their differences in Religion, that though they would indeed in case of Necessity ‡ buy or sell and traffick one with another, as they would also with Heathens and Foreigners, yet they would not entertain the least Friendship, neither do or Receive any Act of Civility one from another.)

10. Jesus answered her: If you were sensible what an Opportunity the Good Providence of God now puts into your hands, of receiving the greatest Blessing that ever was offered you; and if you knew who the Person was that asks you to give him a little Water to drink; you would instead of denying me so small a kindness, immediately have begged of Me, and I would have given you Living Water. *Meaning by an easie figure taken from the Occasion of their Discoursing together, the Doctrine of Salvation contained in the Gospel now about to be preached by Him, which more truly Refreshes a well-disposed Soul, than Water does a dry and thirsty Body.*

11. The Woman not understanding the Metaphor, but imagining that Jesus spake of real Water, replied: Sir, I understand not what you intend: If your meaning be, that you would have given me fresh Springing Water out of this Well; how could you have done that? For I do not see that you have any thing to draw it out of this deep Well with; or if you had, why then did you ask me to draw some for you?

* These are the words, not of the woman, but of the Evangelist.
‡ See ver. 8.

12. But if you mean that you could have directed me to some other Well, that affords better Water than this; I am no less at a loss to apprehend how that can be. Our Father *Jacob* I am sure look'd upon this to be the best in the Country; drinking of it Himself, with his whole Family, and all his Cattle: And I suppose you will not pretend to be a Skilfuller Person, or a Greater and Holier Man than he was.

13 & 14. *Jesus* answered Her: I do not speak of this or any other common Water, which by satisfying for the present a Bodily Thirst that will quickly return again, serves only to prolong a transitory and uncertain Life in this Frail and Mortal State; But the Water which I have to give, is such, that whosoever drinks it, shall never thirst more; but it shall be in him a never-failing Fountain of Comfort and Satisfaction, and shall preserve and exalt him to immortality and eternal Life, where he shall never more be troubled with these Bodily wants and low appetites, which in the present State give Men such continual pain and uneasiness. *This Jesus said, opening and explaining the Metaphor to the Woman by Degrees, according to the usual figurative way of Teaching among the Jews; so that by a little Attention and Consideration, she might easily have perceived, that Jesus by Living Water meant the Spiritual Doctrine of Life and Salvation.*

15. But the Woman still understanding him in a gross sense, as if he had spoken of natural and common Water, replied: Sir I beseech you give me some of this extraordinary Water, that I may never Thirst any more, or be forced to take the pains to come thus far constantly to fetch it.

12 Art thou greater than our father *Jacob*, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 *Jesus* answered and said unto her, Whosoever drinketh of this Water shall thirst again:

14 But whosoever drinketh of the Water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir give me this water, that I thirst not, neither come hither to draw.

16 *Jesus* said unto her, thy husband come hither

17 The woman answered and said, I have no husband. She said unto him, Thou hast said, I have no husband.

18 For thou hast had five husbands, and thou hast not the sixth. She saith unto him, True, Sir, I have had five husbands, and now I am alone.

19 *Jesus* saith unto her, Sir, I say unto thee, that thou shalt have living water.

20 *Jesus* saith unto her, Give me thy pitcher, that I may drink. She saith unto him, Sir, I have no pitcher. He saith unto her, The water that I give thee, shall be in thee a well of water springing up into everlasting life.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband;

18 For thou hast had five husbands, and he whom thou now hast is not thy husband; in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem, is the place where men ought to worship.

16. *Jesus*, before he explained the matter further, thought it now a fit Occasion to Discover Himself to Her: And accordingly, understanding perfectly the Woman's Circumstances by his Divine Knowledge, he took the following method of manifesting to her his Knowledge and Power: He bad her go home, and call her Husband, and come again to him.

17 & 18. The Woman said: Sir, I have no Husband. *Jesus* answered: You say true, you have not now any Husband; You have formerly indeed had five Husbands successively; but he whom you now live with, is * not your lawful Husband: Herein indeed you confess the Truth.

19. The Woman, perceiving that *Jesus*, though a Jew and a Stranger, who could not in the ordinary course of things have heard any thing of her, yet knew all her private concerns and evil conversation in secret, replied: Sir, I am convinced by your Miraculous knowledge of my Affairs, that you are a Prophet.

20. And because you are so, I desire your Opinion in the great Question between us and the Jews concerning the Truth of our Religion. We the Samaritans contend, that Mount Gerazim here, whereon our Temple is built, is the place where God ought to be worshipped with Offerings and Sacrifices; Abraham and Jacob having built Altars here, and so this being a more ancient Place for Sacrifice, than even Jerusalem it self: On the contrary, the Jews eagerly contend, that Jerusalem is the only Place, in which God has chosen to record his Name, and to have Sacrifices offered to him; and they abhor and derest our worship, as superstitious and erroneous,

* Grotius conjectures that being illegally separated from her last Husband by an unjust divorce, she neverthe- less presumed to live with another Man.

erroneous, because it is performed in a Place and manner somewhat different from theirs. Now you being a Prophet, I desire you would inform me whether our Place of Worship is not as Holy as Theirs, and our Worship as True and acceptable to God :

* The four next verses are Dr. Clagget's Paraphrase.

21. * *Jesus answered her* : There is the less reason to trouble your selves about this dispute now, inasmuch as the Occasion of it will be removed in a little time : For the Sacrifices which are offered either in *Jerusalem* or *Gerazim*, shall ere long cease for ever ; and the Temples themselves shall be destroyed ; and so the Priviledge, about which you contend, will be taken from you both.

* 2 Kings 17. 26.

22. Nevertheless to satisfy your present Question, I must tell you, that *Jerusalem* is the Place which God hath appointed for Burnt-offerings and Sacrifices. As for you *Samaritans* ; when your Ancestors came first into this Land, they neither knew the manner of God's Worship, nor him to be the true God, but took him for some * petty God of this particular Country : And though at length you have gained by your Neighbourhood to the *Jews*, some better information than your Ancestors for a long time had ; you are yet both ways very ignorant. But the *Jews* have all along had abundantly sufficient means, of knowing both whom they worship, and how to do it : For God hath honoured *Jerusalem*, by raising his Prophets from amongst them, and never amongst you *Samaritans* ; so that you have no other means of knowing his particular Revelations, but by them. And moreover, according to the Promises made to the Fathers, of Their Lineage the Saviour of the World was to come ; by whom God intendeth to

21 *Jesus saith unto her, Woman, believe me, the hour cometh whenye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*

22 *Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*

23 But

23 *But the hour cometh now is, when the true worshippers shall worship the Father in Spirit and truth: for the Father seeketh to worship him.*

24 *God Spirit, and that which we must worship in Spirit and truth.*

25 *The Father saith unto me, know the Father, as I know the Father, and I will manifest him to the world.*

26 *Jesus saith unto her, speak unto thyself, and thou shalt know what I say: for I speak not unto thee, but unto the Father.*

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit, and they that worship him, must worship him in Spirit and in truth.

25 The woman saith unto him, I know that Messias cometh which is called Christ; when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am he.

give a more compleat Revelation of his Will, than ever yet was made.

23. But that which you are most concerned to observe, is this; that neither shall the Worship of God be confined to one Place, nor shall it stand at all in Sacrifices and Burnt-Offerings; but they only shall be accounted the true Worshipers, who in what Place soever they are, give their Hearts and Souls entirely to God, to love and obey him in all things: For that is the worship which was always most acceptable to the Father; and that Doctrine is already begun to be published, by which so great a Reformation is to be made.

24. Do not wonder at this. For God is a MIND free from all mixture of matter, and infinite in all the Perfections of a Spiritual Nature, in Understanding, Freedom, and Goodness: And they who call upon him with Minds purified from Lust and Malice, and from all inordinate Affections; these, I say, worship God so, as to do him the most substantial and real Honour; because this Worship is agreeable to the Nature of God; it being the Devotion of the Reasonable or Spiritual Part of their own Nature, in which alone they are like to God.

25. The Woman, neither fully satisfied with this Answer, nor yet having any thing material to say against it, replied: Sir, I am not capable of debating with you upon this difficult Subject; but we expect the *Messiah* to appear shortly; and when he comes, he will remove all our Doubts, and declare the Will of God to us plainly and clearly.

26. *Jesus*, seeing the Woman by this Time well prepared to be instructed in the Principal Point of all, which was

was his being himself the Christ; answered her again, saying: Do you expect that the *Messiah* will shortly appear? and that he will clear all your Difficulties? Know then that the *Messiah*, whom you expect, is already come; and that you have an Opportunity of seeing and conversing with him: For I, whom you now talk with, am He.

27. (*Hereupon, the Disciples, who had been all this time in the Town to buy Provisions, came back; and were amazed to find Jesus talking with a Woman, especially she being a Samaritan: Nevertheless, such was the Reverence and Respect they bore their Master, that they durst not interrupt his discourse, nor ask him what he wanted, or upon what Occasion he talked with her.*)

28. The Woman, hearing *Jesus* profess himself to be the *Messiah*; and being convinced, by his having before told her several secret Actions of her own Life, that he really was so; and knowing what earnest Expectations her fellow-Citizens had of the *Messiah's* appearing; She set down her Water-pitcher immediately, and forgetting or slighting the Business she came about, ran into the Town with great Joy, to tell her Acquaintance what had happened unto her, and how strange a Discovery she had made.

29. And She said: I have found a most extraordinary Person, one who though a Stranger, and whom I had never seen before, yet by a very wonderful and Divine Knowledge has told me all the secret passages of my Life. I am verily perswaded, he is the expected *Messiah*. However believe not me; Come your selves, and see, and be convinced by his own Discourses and Works, how extraordinary a Person he is,

27 ¶ And upon this came his disciples, and marvelled that he talked with the Woman: yet no man said, What seekest thou? or Why talkest thou with her?

28 The Woman then left her water-pot, and went her way into the city, and saith to the men.

29 Come, see a man which told me all things that ever I did: is not this the Christ?

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30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, 'Master eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his Work.

30. Upon this report of the Woman, the People gathered together, and came out of the Town in great Numbers, to see and to talk with *Jesus*.

31. Now in the mean time, while the Woman was gone into the Town, and before the People came out; the Disciples brought to *Jesus* the Meat they had bought, and desired him to eat, saying: Lord, you must needs be very weary and hungry after your long walk. We pray you, take some refreshment before you go any further.

32. *Jesus*, intent upon his Work of bringing Sinners to Repentance, replied: Do not disturb me now; I have other meat to eat, which ye are not aware of; *Meaning in a figurative sense the Satisfaction that he received in his own Mind from the Conversion of the Samaritans, which he had begun and was then labouring to accomplish.*

33. The Disciples not understanding this his meaning, but thinking that he spake literally of ordinary Meat and Drink, and not daring to ask him about it; said one to another. Has any Body brought him any Meat privately, while we were gone into the City to buy?

34. *Jesus* answered: No, I do not speak of Meat in the literal Sense; But this I say, that I esteem it *my meat and drink*, the most necessary Work of my Life, and the greatest Pleasure and Satisfaction of my Mind, even a much greater pleasure than satisfying the Natural Appetites and Wants of the Body; to do the Work for which I was sent into the World; that is, to teach Men that it is my Fathers Will, that by Faith in me, and by sincere Repentance they should be brought to Salvation.

35. *And pointing towards the People that were come out of the City towards him, and began by this time to be in sight, he said: Look here, what a fair opportunity is offered to us at this time of carrying on this great Work; and can we do otherwise than rejoyce at so great and Near a prospect of Success? The Husbandman supports himself under the Labour of Plowing and Sowing, with a distant hope of Harvest after four Months to come: But see, our Harvest is just at hand, and ready to be reaped; a great Company of Samaritanes coming prepared with Honest Minds to Hear and Embrace the Doctrine of Salvation. The Converting such Men as these, is the great Work and Pleasure of my Life: And in this Work it is that I intend to employ you: And ye must prefer it, as I now do, before all temporal Satisfactions and Advantages whatsoever.*

* The three following verses are Dr. Clagget's Paraphrase.

36. * Now for Labouring in this Work, you shall be largely rewarded by the Lord of the Harvest, not only in the Wages you shall receive for yourselves, but also by the inexpressible satisfaction of having gathered so many Men into the Kingdom of Heaven, as you do. And this Happiness will be so much the greater, because in the Life to come you shall all meet together, both you that are to labour for the Conversion of Mankind, and those that have already taken Pains before you to prepare them for it; and shall all rejoyce for ever in the good which by your means God has done amongst Men.

37. For you must know, that others before you, have been greatly instrumental to make way for the success of your Labours, by preparing the World to receive the Doctrine of Salvation.

35 Say not ye, There are yet four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth, may rejoyce together.

37 And herein is that saying true, One soweth and another reapeth.

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[*And especially my own preaching before-
hand, will make your Labour easie.*] So
that herein is that Saying true: One
Soweth and another Reapeth.

38. This therefore I tell you for
your Encouragement, that when I send
you to preach the Gospel, you will be
gladly receiv'd by all those, who by the
Writings of the Prophets, and the La-
bours of other good Men that have been
in the World, [*and principally by my own
preaching before you,*] are disposed to
Faith and Piety. And it is so great a
Matter to be prepared for the Gospel
by an honest and pious Disposition, that
when you have to do with such, you
will find the Work is more than half
done to your Hands; so that other Men
laboured, and ye are enter'd into their
Labours. *With these and other such
like Discourses did Jesus at that time en-
courage his Disciples to begin their Mi-
nistry.*

39. But to return to the History of
the Samaritanes. The Woman having
reported in the City, that *Jesus* by a
Miraculous Knowledge had told her
the secret Actions of her Life; many
of the Inhabitants, upon this first Ac-
count that the Woman gave of his Won-
derful and Divine Perfections, were in-
clined to Believe on Him.

40. And coming out to him them-
selves in great Multitudes, and seeing
and talking with Him, they were more
fully confirmed in their Belief that he
was indeed the expected *Messiah*. And
they desir'd him to go into their City,
and continue with them some time, that
he might instruct them in his Doctrine
more largely and particularly: And he
went in, and tarried there two Days.

41. And many others, besides those who were at first moved by the Woman's Relation; when they heard him themselves, were convinced, and Believed on Him.

42. And even those who *did* at first Believe upon the Woman's Testimony; afterwards, when they had had time to hear his own Discourses at large, were so much more surpris'd with the Excellency of his Doctrine, and the Evidence of his Authority which he himself shewed them, that they said to the Woman: We believe now, not upon the Credit of what you reported; but we our selves have heard such Holy and Wise, and Gracious Discourses from his own Mouth, that we are fully satisfied, he is indeed the Christ, the Saviour of the World.

43. ¶ Now after two days, when Jesus departed from Sicbar, he went into the Country of Galilee.

44. Nevertheless * he avoided therein the Town of Nazareth, the particular Place of his own Education; because, as he himself testified, a Prophet or Preacher of true Religion is no where likely to be so little esteemed, as in his own Country, among his own Kinsmen, and Acquaintance, who know his Family and Education, and are apt to judge of him, not by his real Excellencies and true worth, but by outward Respects and Worldly Considerations; by the Quality of his Family, and by the Condition and

41 And many more believed, because of his own word.

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee:

44. For Jesus himself testified, that a Prophet hath no honour in his own country.

45 Then

* This seems the most probable interpretation, because St. Matthew relates the like, Mat. 4. 13. But if this be not Satisfactory, the Verse may be otherwise Paraphrased thus. And he did not go thither [into Galilee] sooner, because as he himself testified, &c.

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Circumstances of his Relations; and are grieved with envy to see any one esteemed above themselves, though never so deservedly.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast; for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose Son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of Death.

48 Then said Jesus unto him, except ye see signs and wonders ye will not believe.

45. Going therefore into the *Other Parts of Galilee*, the Inhabitants of that Country entertained him willingly; having seen and been affected with the Miracles that he had wrought at *Jerusalem* during the Feast of the Passover: For the *Galileans*, as well as other *Jews*, went up to *Jerusalem* constantly at the time of the Feast.

46. *Jesus*, I say, being willingly entertained by the Inhabitants of *Galilee*, who were of good and teachable dispositions; travelled through that Country: And among other places came at length to *Cana*, where he had * formerly * turned Water into Wine. And there was in that place a certain Nobleman, one of *Herod's Court*, who had a Son sick at *Capernaum*.

47. This Man, moved by the Fame of the Miracles that *Jesus* wrought at *Jerusalem*, and hearing that *Jesus* was now retired out of *Judea* into *Galilee*, had come as far as from *Capernaum* to *Cana* to find him out; and when he saw him, he fell down before him, and intreated him to go with him to *Capernaum*, and heal his Son, who was Sick of a desperate Disease, and given over by the Physicians.

48. *Jesus* answered him: Ye *Jews* follow me in hopes of seeing Signs and Wonders, and nothing but the most astonishing Miracles will convince or work upon you: The Excellency and Holiness of my Doctrine ye regard not, nor are moved by it at all to become Wise and Good.

49. The Nobleman, not discouraged by this gentle Reproof, but being very solicitous, and full of tender concern for his Son, whose Case he thought could not bear any delay, replied : Sir, I beseech you make hast ; otherwise I am afraid my Son will be dead, before you can get to him.

50. *Jesus* pleased with the Man's Faith, and yet pitying his Weakness, that he should think *Jesus* could heal his Son near hand, and not at a distance ; said: There is no need of my going ; I can heal your Son here, as well as if I was with him. Go home ; your Son now, at the time of my speaking these words, is recovered. With which answer the Man went away well satisfied, believing that what *Jesus* told him, would accordingly come to pass.

51. Now as he was upon the Road, going home to *Capernaum*, with this Hope and Confidence, of seeing *Jesus's* Promise effected ; some of his Servants met him, and told him that his Son was recovered.

52. Then he enquired of them, what time his Son began to grow better : And they told him, that he did not begin to grow better by degrees, but recovered intirely all at once, *yesterday* * about seven a clock, and that his Strength and Spirits were restored to him in an instant.

* See note
on chap. I.
ver. 39.

53. Whereupon the Nobleman, finding that their account agreed exactly, with the *very time* at which *Jesus* told him his Son was recovered, believed in *Jesus*, that he was indeed the *Messiah* ; and he and his whole Family, convinced by so plain an Evidence of *Jesus's* Divine Knowledge and Power, professed themselves his Disciples from that time forward.

49 The noble man faith unto him, Sir, come down ere my child die.

50 *Jesus* faith unto him, Go thy way, thy son liveth. And the man believed the word that *Jesus* had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend ; and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which *Jesus* said unto him, thy son liveth ; and himself believed, and his whole house.

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54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

54. This was the second Miracle, that Jesus worked in Galilee, after his coming out of Judea.

C H A P. V.

Jesus heals a Man that had been lame eight and thirty Years, ver. 1. Moral Duties to be preferred before Ceremonial, ver. 17. Jesus proved to be the Messiah, by his Doctrine and Works, ver. 19, 30. By the Testimony of John Baptist, ver. 31. and of God the Father, ver. 37. And of the Scriptures, ver. 39. Vice and Worldly-Mindedness the Cause of Infidelity, ver. 40.

1 **A**fter this there was a feast of the Jews, and Jesus went up to Jerusalem

2 Now there is at Jerusalem by the sheep market, a pool which is called in the Hebrew tongue, Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the wa-

1. **A**fter these things, Jesus returned again to Jerusalem, at the next * Feast of the Jews, according to * Pentecost, as some think, or, Custom.

2. And there he made known again his Power and Goodness by an extraordinary Miracle upon the following occasion. There was in the City, near the Sheep-gate, a Pool of Water, with five Galleries adjoining to it; called by the Jews in their Language Bethesda, that is to say, the House of Mercy.

3. In these Galleries there lay continually a great number of diseased Persons, blind and lame men, and such as had any part of their Body shrunk or withered; waiting for a certain moving or troubling of the Water.

4. For it had been observed of late Years, that at some particular times, the Waters were visibly moved or troubled; and it was found by experience,

that immediately thereupon, they had a Healing Virtue communicated to them. Wherefore this moving or Troubling of the Water, was ascribed to the Operation of an Angel. Yet this Healing Vertue extended no farther, than only to Cure the first Person that stepped in, after the moving of the Waters; and him it cured, how great and deplorable, or of how long standing soever his Disease was.

5. Now among the Diseased Persons that lay in the aforesaid Galleries, ready to strive each of them to get in first after the Troubling of the Water; there was one very poor Man, that had been Lame no less than Thirty and Eight Years.

6. *Jesus* seeing this Man, and knowing that he had lain there a long time in hopes of a Cure, and was a most suitable Object of his Compassion; went to him. And that by giving the Man an Opportunity of declaring his Case before the People, he might make both the Miracle it self the more conspicuous, and also the Reason of his Working it upon this particular Person, the more evident; he asked the Man, saying; Are you desirous to be cured of this Disease?

7. The Man, not understanding what *Jesus* intended to do, but hoping to be assisted by him to get into the Water in time, replied: Sir, I have lain here a great while, in hopes of a Cure; but being very weak, and having no body to help me in, when first the Water is troubled, some other Person always steps in before me, and I am disappointed.

ter; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight Years.

6 When *Jesus* saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 *Jesus*

8 *Jesus* then first after the troubling of the water stepped in, and was made whole of whatsoever disease he had.

9 And immediately he was made whole, and took up his bed, and on the day was ready to go to his bath.

10 Therefore he said unto him, Wilt thou be made whole? he answered and said unto him, Sir, I have no man here to put me into the pool, when the water is troubled, and I am coming, and another man steppeth down before me.

11 *Jesus* then said unto him, Wilt thou be made whole? he answered and said unto him, Sir, I have no man here to put me into the pool, when the water is troubled, and I am coming, and another man steppeth down before me.

12 *Jesus* then said unto him, Wilt thou be made whole? he answered and said unto him, Sir, I have no man here to put me into the pool, when the water is troubled, and I am coming, and another man steppeth down before me.

8 Jesus saith unto him, Rise take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked : and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day ; it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk ?

8. Then said *Jesus* to him: Rise up, your Disease is removed, and your strength perfectly restored. *And that the Compleatness of the Cure, might be the more evident and undeniable, to all that beheld it,* he bad him moreover, take up his Bed and walk home.

9. At which words of *Jesus*, the Man was entirely healed in an instant ; so that he who before was not able to stand or move himself at all, now walked strongly, and carried his Bed with him. And it happened to be upon the *Sabbath-day*, when *Jesus* performed this wonderful Cure.

10. Some of the chief of the *Jews* therefore, when they saw the Man carrying his Bed, rebuked him, saying ; Do you not know it is the *Sabbath-day*, at which time it is not lawful for you to carry any Burden ?

11. The Man answered : I know that our Teachers inform us, it is unlawful to carry any Burden on the *Sabbath-day* ; but he that healed me in an instant, and with only a word speaking, and therefore I suppose must needs be some extraordinary Prophet, commanded me to do it ; and his Commandment, I thought, was sufficient Authority to excuse me in what I do.

12. The *Jews* suspecting that this was *Jesus's* doing, and angry that any part of the Law, relating to ceremonious Worship, should be thought of less absolute and indispensable Necessity, than any, even the greatest work of Mercy and Charity, said to the Man ; Tell us then, who the Person is, that has presumed to put you upon this unlawful Action of Breaking the Sabbath.

13. The

13. The Man, having never seen *Jesus* before, did not know who he was ; and there being a great crowd of People at the place where the Cure was wrought, *Jesus* had convey'd himself away privately ; so that the Man, neither knowing his Name, nor the place of his abode, could not direct the *Jews* where they should find him.

14. Upon this therefore, the *Jews* let the Man go. After which He, having carry'd home his Bed, went to the Temple to return God thanks for his Cure. And there *Jesus* meeting him, spake to him again, saying : You have now, by the Mercy of God, been deliver'd from one Great Evil ; Let this be a warning to you, never to fall into Wilful Sin any more ; lest God be provoked by your Ungratefulness and Abuse of his Mercy, to inflict some severer Judgment upon you.

15. The Man, knowing now, by his speaking to him this second time, who *Jesus* was ; and thinking himself bound in Gratitude, to give his Benefactor the Honour of the Miracle he had wrought for his sake ; went and told the Rulers of the *Jews*, that it was *Jesus*, who had performed this extraordinary Cure.

16. The *Jews*, not attending at all to the greatness of the Miracle, which was the Demonstration of *Jesus*'s Power and Authority ; but insisting only upon the Things being done on the Sabbath-day ; went forthwith and charged him with Profane Violation of the Sabbath ; resolving to accuse him publickly, and bring him to Capital Punishment, for Impiety and open Sabbath-breaking.

13 And he that was healed, wist not who it was : for *Jesus* had conveyed himself away, a multitude being in that place.

14 Afterward *Jesus* findeth him in the temple, and said unto him, Behold, Thou art made whole : sin no more, lest a worse thing come unto thee.

15 The man departed, and told the *Jews* that it was *Jesus* which had made him whole.

16 And therefore did the *Jews* persecute *Jesus*, and sought to slay him, because he had done these things on the Sabbath-day.

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17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

17. But *Jesus* answered their malicious and superstitious charge, saying: As God my Father, whom ye pretend to serve and to Worship; though he instituted indeed the Sabbath, in memory of his ceasing from his Work of *Creation*, yet continues at all times and seasons, to preserve and govern, and *do good to his Creatures*; So I also, who come down from him, and act by his Power and Commission, have sufficient Authority, to do Acts of Kindness and Mercy to Men at all times; without subjecting my self to your Ritual and Ceremonial Observances; which ought most justly to give place to the Eternal Laws of God, to the exercise of Mercy, Piety, and Charity; being never any further profitable, than they can be subservient to these great Ends.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

18. At this Answer, the *Jews*, far from being satisfied with the Reason and Plainness of it, resolved so much the more eagerly and fiercely, that they would destroy him; being now doubly enraged against him, not only because he had neglected their strict and superstitious observance of the Sabbath, but also, and more especially, because he had Vindicated his so doing, by declaring himself to be *the Son of God*, and thereby assuming to himself a Power and Authority truly and really Divine; which was in effect utterly to take away *Their* Power and Authority in Religious Matters whereinssoever *His* Doctrine was contrary to it.

19 Then answered Jesus, and said unto them, Verily, I say unto you, The Son can do nothing of

19. They accused him therefore with great Vehemence, both of Impiety in breaking the Sabbath, and of Blasphemy in equalling himself with God. But *Jesus* answered them again, saying; The Things which I do and teach, are both

both agreeable to the Nature and Will of God my Father, and also performed by his immediate Commission and Authority : I do nothing in Opposition to his Eternal and Divine Laws ; but every thing in Imitation of Him, and by his Direction and Appointment, who is the All-Wise Preserver, and the most merciful Benefactor of Mankind, and has sent me into the World on purpose to promote the gracious Designs of his Mercy and Goodness towards Men.

20. Of this, the miraculous Works, which my Father has commissioned me to Perform, and which are undeniable Tokens of his love to me, ought to be *sufficient* Proofs and Demonstrations to you. Some of these Works ye have already seen, such as healing diseased Persons with barely a Word speaking : But hereafter ye shall see much greater Works than these, and more undeniable Evidences of a Divine Power ; such as, though you will not be convinced by them, yet they shall astonish you, and you will not be able, with any pretence of Reason, to gainsay them.

21. For instance ; *Raising the Dead*, is one of the most convincing, and undeniable Arguments of a Divine Power, that can be imagined. Now even this Power also, I have received of my Father : That as God the Father in time past did, whenever he thought fit so to manifest his Almighty Power, restore the Dead to Life, so now you may see that I also, whenever I shall judge it proper, for promoting the Design for which I came into the World, have Power to raise the Dead likewise.

himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickneth them : even so the Son quickneth whom he will.

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22 For the Father judgeth no man; but hath committed all judgment unto the Son.

23 That all men should honour the Son, even as they honour the Father, He that honour-eth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

22. And as I have Power to give Life, and bestow Rewards upon my Servants; so I have also Power to punish, and execute Judgment upon my Enemies. For from henceforth, God the Father will judge no Man, immediately by Himself; but hath appointed his Son to be the sole Judge of Men, who shall Finally Distribute Rewards and Punishments to them, according to their Works.

23. * All which things plainly show, that it is the mind and Will of God the Father, that the Son should be honoured with the same Faith and Obedience, which he requires to be paid to Himself: So that he who honoureth not the Son, [by Believing and Obeying him,] dishonoureth the Father, who hath sent him into the World, attested with undeniable Evidences of a Divine Power and Authority.

* The Paraphrase on this verse is Dr. Clarke's.

24. Assuredly therefore I tell you; from henceforth, the Doctrine which I Preach, shall be the only Rule of Life, by which ye shall be judged; and according to your Obedience or Disobedience to which, ye shall be finally saved or Perish eternally. They who with attentive and teachable Dispositions, hear my Word; and with well disposed Hearts, believing the Testimonies which God gives concerning me, embrace my Doctrine, and profess themselves my Disciples; and with Constancy and Perseverance to the End, Obey and Practise the Religion they profess: These, I say, and these only, shall inherit Eternal Life; and be removed, as the Israelites were out of Egypt into the Promised Land, from the Condemnation of an Unbelieving and Unrighteous World, (in which their Sins without Repentance must have involved them,) into the

the Everlasting Happiness of the Kingdom of God.

25. Verily, the time is just at hand, yea it is now already begun, when by the Preaching of the Doctrine of the Son of God, many who were dead in Trespases and Sins, and falling into everlasting Destruction, shall be called back to the Inheritance of eternal Life. And of this you shall see a visible and sensible Representation, in my actually ** raising several Persons from the Dead, and restoring them to Life.

26. For, as God the Father is the supreme Governour of the World, and the absolute Disposer of Life; having all Power absolutely and originally in himself: So he has committed to me the Exercise of this mighty Power; that I also may raise the Dead, and bestow Life on whomsoever I shall think worthy.

27. And not only so, but he has moreover, as * I said, committed to me full Power and Authority, to † Judge and Execute Vengeance upon my Enemies; because being the Son of God, I condescended to become the Son of Man, for the Redemption and Salvation of all such as would Believe and Obey me.

28 & 29 Be not surprized at this; as if it were a strange thing, I should have Power, *in this present Time*, to Give Life or to Take it away. This is a small matter: I will tell you a far greater and

25 Verily verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself: so hath he given to the Son to have life in himself:

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves

** The raising of the dead *in this verse*, and the executing Judgment *in ver. 27.* seem not to mean the general Resurrection and Judgment; but Christ's raising particular Persons to life in the course of his Ministry, and his executing Temporal Judgments upon the *Jews*; Because the Resurrection and Judgment mention'd in these Verses, are in the 28 and 29 Verse compar'd with, and oppos'd to, the general Resurrection and Judgment.

graves shall hear his voice.

29 And come forth that have slept in good, unto the resurrection of life, and they that have done evil, unto the resurrection of condemnation.

30 I mine own life, and nothing shall take it from me. I hear, I and my judgment is just; I seek not mine own will, but the will of the Father which has sent me.

† The Discour the Ser gan th yds w wotey has tak

graves shall hear his voice.

29 And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

more wonderful thing than this. *Hereafter* All Mankind, even all that ever did or shall Live, shall hear my Voice at once, and be raised out of their Graves, and shall stand before my Judgment Seat, and give an Account for all their Works: And they that have sincerely repented of their Sins, and believed and obeyed my Gospel, shall be rewarded by me with eternal Life; and they that continuing impenitent, have obstinately rejected the Gospel, or willfully disobey'd it, shall be punished with everlasting Destruction.

30. To return therefore to the Subject of our present Dispute, and to apply what has been said, to the matter of your present Accusation against me. Ye *Jews* * accuse me of Profaneness in neglecting your Ceremonious Observances, and of Blasphemy in making my self the Son of God, and assuming to my self a Divine Power and Authority. To this Accusation, † the Sum of what I have answered, is this: That in all that I Act or speak, I set not up for my self, or study my own Glory, in Derogation to the Honour of God my Father; but do every thing, agreeably to his Will, in conformity to his Eternal and Divine Laws, and by his express Commission and Authority.

* See the Paraphrase on ver. 18 and 19.

31 & 32

† That this Verse is a reassuming and returning to the Head of the Discourse, as it is here Paraphrased, appears, not only from the fitness of the Sense, but also from the same Words being repeated here, which began the Discourse, ver. 19. The Words at ver. 19 are, *ὁ δὲ θεὸς πατὴρ ἀπ' ἐαυτοῦ ἰδὲν, &c.* The Words here are, *ὁ δὲ θεὸς πατὴρ ἀπ' ἐμαυτοῦ ἰδὲν, &c.* Which I do not find any Commentator has taken notice of.

31 & 32. Indeed, if I only said this, and barely affirmed it of my self; you might have some Reason to suspect me: A Man's own single Testimony concerning himself, not being allowed by the Law of your or any other Nation. But I have another that bears witness of me; even *John the Baptist*, whose Testimony ye cannot with any Pretence of Reason reject.

33. For ye had a great Opinion and Esteem of him: And when ye sent to him by Publick Authority Extraordinary Messengers, Men of Credit and Repute, to ask his Opinion, not concerning me, but concerning Himself; so that ye thought Him worthy to be believed even in his own Cause; ye know that He unasked, and of his own accord, gave a clear and full Testimony to the Truth concerning me.

34. Yet it is not upon his, or any other Humane Testimony, that I need to depend for the Proof of my Commission and Authority. Only, because ye put me upon it, I am willing to argue in your own way, that I may by any means lead you to the Acknowledgment of that Truth, which is necessary for your Salvation.

* The Paraphrase on this verse is Dr. Clarke's.

35. * *John* was indeed a Man illustrious amongst you, for great Sanctity of Life, and Purity of Doctrine. His Example was fit to enkindle in you the Love of Goodness, and his Preaching to Enlighten you with the Knowledge of the Truth. And for some time, [till he came to bear witness concerning me] you were strangely delighted, that after so long a ceasing of the Prophetick Spirit, God had sent such an eminent Prophet among you.

31 If I bear witness of my self, my witness is not true.

32 ¶ There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoyce in his light.

36 ¶ But

36 ¶ I have greater witness than John: for works which the Father hath given me, that I do, witness of that the Father hath sent me.

37 And the Father which hath sent me, hath witness of me. Ye have heard his voice at any time, when he hath sent his Spirit, which witnesseth of me. 38 ¶ And I have no word abiding in you; for he hath sent his Spirit, which witnesseth of me.

39 Search the Scriptures, for in them ye shall have eternal life, and they which testify of me.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, hath born witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 ¶ And ye have not his word abiding in you; for whom he hath sent, him ye believe not.

39 Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

36. But I have a Greater and more undeniable Testimony, than *John the Baptist's*. The Miraculous Works, as † I said, which my Father has com-
 † See the Paraphrase on ver. 20.
 missioned me to do; some of which I have already begun to perform; and which I shall hereafter continue and finish: These are an unquestionable and Divine Testimony, a certain and sufficient Evidence of my coming from God; being indeed the immediate Declaration and Testimony of God himself concerning me.

37 & 38. Besides all which, God the Father has moreover in several other ways, *Himself* born Witness to me. Ye have not indeed ever *seen him visibly*, or *heard him speak*: (Though the Appearance of the Holy Ghost, and the Voice from Heaven at my Baptism, amount to little less even than That:) But in his Law, and in his *Prophets*, who wrote by the inspiration of his Holy Spirit, he has made many and ample Declarations concerning me. But the Word of God, and the Declarations of his Prophets, have made little or no Impression upon your Minds: And therefore though God has now sent you the Person, whom all these plainly point at, yet ye believe him not.

39. Ye pretend to search and Examine the Scriptures; Why then do you not mind and observe carefully what they Teach you? These ye cannot in reason refuse to appeal to; because ye your selves Profess to Believe, that 'tis by them ye must be directed in the way to Eternal Life. Now these Writings expressly Prophecy of me, and direct you to me.

40. The

40. The Truth therefore is, that the Reason why ye will not believe on me, and Embrace the Conditions of Eternal Life, is not for want of sufficient means of Conviction, but only because of your own inexcusable Prejudices, Wilful Obstinacy, and incurable Love and Affection to the World.

41 & 42. All the Things that I have alledged for my self, and all the Proofs I have brought of my being sent from God, and all the Doctrines which I teach, and the whole manner of my Conversation, shew plainly that I seek not vain-glorious Ends, to make my self great in the World, and set up for the Leader of a Party; but only to promote the Glory of God, and the Salvation of Men: But now, so far is this from recommending me to You, who are wholly governed by these carnal Affections and Worldly Interests yours selves, and have no sincere Love of God and Religion; that on the contrary, ye reject me chiefly for this very Reason.

43. Ye reject me, I say, *principally for this very Reason*, because I seek not temporal Interests, neither set up my self as the Head of a Sect in the way of Worldly Pride and Ambition; but preach to you plainly in the Name of God my Father, to instruct you in the Spiritual Doctrine of Salvation, to turn you from your Sins, and in particular to take your Affections off from this present World. For if another should come, pretending himself to be the *Messias*; though without any of that Evidence of Divine Authority, which I have brought along with me; and should set up Himself to be a great Person, promising you for your Service Worldly Power and Dignity, and suffer-

40 And ye will not come to me, that ye might have life

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Fathers name, and ye receive me not: if another shall come in his own name, him ye will receive.

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44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

ing you quietly to go on in your Vices; Him you would Entertain and Follow with all Eagerness.

44. Nay, and it is impossible indeed ye should Act otherwise, so long as the Ruling Principle of your Mind, is a Vain and Worldly Desire of Temporal Greatness and Honour, of Flattery and the Favour of Men; without caring at all to approve your selves in the sight of God, by that Sincerity and Honesty of Heart, which he principally requires, and which will gain most Praise from Him, when it receives none from Men. 'Tis impossible, I say, while you continue in this Temper, seeking chiefly the Applause of Men; either that you should Believe on Me, or that ye should not be seduced to Believe *Impostors*.

45. Do not think, because I reprove you thus freely, that I mean to make my self a Spie of your Actions, and Threaten to Accuse you to the Father, from whom I pretend to come. Alas! I shall not need to Accuse you to the Father: For *Moses* Himself, even He for whose Law you pretend to be so zealous, by whose Law you hope to be saved, and in a pretended Concern for whose Honour, you persecute me, as if I went about to destroy his Law; even *Moses*, I say, in whom you put all your trust, will Himself be your Accuser at the great Day.

46. For if ye had indeed believed him, as ye pretend, and diligently Read and Consider'd his Writings, with an honest and sincere Heart; ye must consequently have believed on me; since in his Writings he plainly enough points at me, and gives Testimony to me.

47. But if you will not let the Writings of *Moses* convince you, which ye pretend to know and understand so well, and which you are wont upon all occasions to magnify; how shall ye believe my Words, against whom you conceive the greatest Prejudice, for whom you have no Reverence at all, and whom ye neither know, nor are willing to Examine what Authority I have?

47 But if ye believe not his writings, how shall ye believe my words?

CHAP. VI.

Jesus feeds a great Multitude with a few Loaves, ver. 5. Walks upon the Water, ver. 16. Men ought to be more solicitous about their Eternal, than their Temporal life, ver. 27, 32. The Gospel fitted to convince sincere and Teachable, not Obstinate and Incorrigible Men, ver. 37. Viciousness the Cause of Unbelief, ver. 43. In what sense Jesus called himself the Bread of Life, ver. 51, 55.

1. **A**FTER these things, *Jesus* retired again into *Galilee*; and went into that part of the Country, which is near the City of *Tiberias*, beyond the Lake of *Gennesareth*.

2. And a great many People, who had seen the Miracles of Healing, which he had wrought in other Places, followed him; some out of curiosity, to see more Wonders; others, to beg assistance for themselves or their Friends, against incurable Diseases; and others, with a Desire to hear his Doctrine.

3. *Jesus* therefore taught them many Things, and healed as many of them as had any Infirmary of Body. And when he had done, he retired with his Disciples, to a Neighbouring Mountain in the Desert, to Pray and to Refresh themselves.

AFTER these things, *Jesus* went over the Sea of *Galilee*, which is the sea of *Tiberias*.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And *Jesus* went up into a mountain, and there he sate with his disciples.

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4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 (And this he said to prove him: for himself knew what he would do)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little

8 One of his disciples, Andrew, Simon Peters brother, saith unto him,

9 There is a lad here, which hath five barleyloaves, and two small fishes: but what are they among so many?

4 & 5. But the multitude observing whither he went, still followed him: And their Number continually increasing, because several of the People, who were now hastning from all Parts towards Jerusalem by reason of an approaching Passover, stayed and joyned themselves with the Company; the Disciples desired Jesus to make use of his Authority, and send them away. But Jesus took pity on them; and resolving to give them some Refreshment before he dismissed them, he said to Philip: I am resolved, not to send the Multitude away fasting, because many of them come from far, and have been a long time here; but how shall we do, to buy Provisions for so great a Number of People?

6. This Jesus said, not that he himself was at any loss what to do, but only to try his Disciples Faith, whether by the Miracles they had already seen, they had learnt for the future to rely on his Divine Wisdom and Power in cases where all Humane means failed.

7. Philip, not considering Jesus's Power, nor apprehending that he had any design to feed the People Miraculously, replied: All the Money we have, is not sufficient to buy Bread enough, to give to every one of them so much as a Tast.

8 & 9. But Andrew, Peter's Brother, hearing when Jesus spake to Philip, and seeming to expect He would do something extraordinary, though he knew not what, said: There is indeed a little Lad here, that has five Loaves of Bread and two small Fishes; but what these will do towards feeding so great a Multitude, I cannot imagine.

10. Then *Jesus* bad the Disciples cause the People to sit down upon the ground, which was at that time full of Grass: And they did so; not distrusting, though not yet fully foreseeing the Event: And being set down in order in several Companies. they by that means appeared to be in Number about five thousand Men.

11. Then *Jesus* taking the Bread and Fish in his Hands, and having given Thanks to God and blessed them; he brake the Bread, and divided the Fish, and gave it out to his Disciples, bidding them distribute it among the Multitude, and give to every one a piece of each: And they did so.

12 & 13. And so marvellously did the Bread and Fish increase, as it went through the Disciples Hands, that every one of that great Company had as much as he desired to eat. And when they had done, *Jesus* bad the Twelve Disciples gather up the fragments, that nothing might be lost. And every one of them filled his Basket with what was left: So that there remained twelve Baskets full of broken Food, after all the multitude had enough and were satisfied.

14. This was so sensibly evident and undeniable a Miracle, that the multitude immediately hereupon concluded, that *Jesus* must needs be the *Messiah* their Saviour and Deliverer, whom, according to the ancient Prophecies, they expected to appear in the World about this time.

15. They resolved therefore, according to their false Notion that the *Messiah* was to be a temporal Prince, to take *Jesus* and proclaim him their

10 And *Jesus* said, Make the men sit down. Now there was much grass in the place. So the Men sat down, in number about five thousand.

11 And *Jesus* took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gather'd *em* together, and filled twelve baskets with the fragments of the five barley-loaves which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that *Jesus* did, said, This is of a truth that prophet that should come in the world. 15

15 ¶ *Jesus* there received the would take him to make king, he ed again mountain alone,

16 And even w come, his went down the sea.

17 And into a ship went over towards naum; and now dark *Jesus* was n to them.

18 And arose by a great v blew.

19 ¶ they had bout f twenty, furlongs *Jesus* was the sea, ing night ship; and were af

20 But unto the be not a

21 ¶ willingl him into

15 ¶ When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea.

17 And entred into a ship, and went over the sea towards Capernaum; and it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid.

20 But he saith unto them, It is I, be not afraid.

21 Then they willingly receiv'd him into the ship,

King. But *Jesus*, aware of their Design, which was very contrary to the Intent of his Preaching and Miracles, first sent away his Disciples in a Boat over the Lake, lest they should joyn with the Multitude in this their rash Resolution; and then retired again to the Mountain by himself alone to Pray; designing to follow his Disciples soon after, and overtake them before they were gotten to the other side of the Lake.

16 & 17. Now it was just about the Evening, when the Disciples went down to the lake's side, and took Boat to go over the water towards *Capernaum*; but before they had gone far, it grew very dark, and still *Jesus* came not to them.

18 The Lake also became very Rough, by reason of a strong contrary Wind that blew against them; so that they thought themselves in great danger of being cast away.

19. They were forced therefore to Labour very hard with their Oars; and yet it was a great deal after midnight, before they had gotten about twenty five or thirty furlongs. At which Time, *Jesus* taking pity on them, came walking towards them on the Water: But it being dark, and he seeming as if he would have passed by them, they did not know him, but taking him for an Apparition, were affrighted and cried out.

20 & 21. Then discovering himself to them, he bad them, not be afraid. And they took him in joyfully, believing that all danger was past now he was with them. And the Event was answerable to their Expectation: For though they had before

made so little way in so long a time, yet now the Boat arrived presently at the place where they intended to Land.

22, 23 & 24. The next morning, some of the dispersed multitude, who remained still at the Place where *Jesus* had fed them near the Lake side; having seen the Disciples take boat alone, without *Jesus*; and knowing that there was no other Boat there at that time, wherein *Jesus* could have followed them; yet not being able to find *Jesus* on that side, they suspected that he was gone after his Disciples some way or other, though they knew not how. Finding therefore some other Boats newly come from *Tiberias* that morning, they resolved to follow the Disciples, in hopes to find *Jesus* with them on the other side the Lake.

* The Paraphrase on the three following verses is extracted from Dr. Claget, from whom I have also taken several things in the remaining part of this Chapter.

25 * And when they found him, they asked him by what wonderful means he got thither; seeing he went not over with his Disciples; and there was no other Boat left on the other side to transport him, besides those in which they themselves now came; and the way by Land through *Tiberias*, was too far about to get thither in so short a time.

26 But *Jesus*, not caring to satisfy their needless Curiosity, turned the Discourse to things of greater moment, and answered them in this manner: I know ye do not follow me for the true end of the Miracles I work, which is that ye might believe in me and obtain everlasting Life; but meerly for the present temporal Benefit ye hope to receive by them, as ye did yesterday when ye eat of the Loaves and were filled.

and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that *Jesus* went not with his disciples into the boat, but that his disciples were gone away alone:

23 (Howbeit there came other boats from *Tiberias*, nigh unto the place where they did eat bread, after that the Lord had given thanks.)

24 When the people therefore saw that *Jesus* was not there, neither his disciples, they also took shipping and came to *Capernaum*, seeking for *Jesus*.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither.

26 *Jesus* answered them and said,

said, Verily, I say unto you, Ye seek me because of the miracles I have done, cause ye of the loaves were filled.
27 La- for the me perished that me endureth verlastin which th man sh unto you hath Go ther seal

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said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then

27 But I had a farther and much greater End in miraculously feeding your Bodies; which, if you attend, I will now tell you: And that is, to persuade you not to be so solicitous and take so much pains for the nourishing a mortal Body, and prolonging a Life which will shortly end, as for that Virtue and Knowledge, which are the *Food of Souls*, and the means of living happily for ever when this Life shall be no more. 'Tis for such things as these, that ye ought to follow Me; whom God my Father, by the wonderful Works which he has sent me to do for the relief of *Mens Bodies*, has Demonstrated to be the Person by whom he intends to convey these Spiritual Blessings to *their Souls*.

28. The men, disgusted at this answer, which tended to draw them from the Desire of Temporal Advantages to hearken to a refined and Spiritual Doctrine, replied: God has already given us a *Law*, to direct us in the Knowledge and Practice of Virtue; What can you teach us in this matter, that is more necessary, or more acceptable to God?

29. *Jesus* answered: Yea, God hath sent his Son into the World, to reveal a better Doctrine, and prescribe a Holier life, than *Moses* did; And the Work which you have to do, most acceptable to God, and necessary to your own Salvation, is to Believe on Him whom God hath sent, to hear his Doctrine, and Obey his Instructions.

30. The People, prejudiced now against *Jesus*, for calling them off from the Cares of this World, to a Heavenly Life; and forgetting how they had extolled him the day before, for his late

late Miracle ; answered : If you pretend to a higher and better Doctrine than *Moses* taught, why do you not shew us equal, if not greater, Signs and wonders than he wrought ; that we may see them, and believe you for their sake ? What do you perform answerable to such a mighty Faith, as you require of us ?

31. 'Tis true, you did indeed in our need give us Bread to eat, making five Loaves serve about five thousand of us : But what was this, to *Moses's* feeding our Fathers in the Desert, who were vastly a greater number ; and that for no less than forty years together ; and with *Manna* also, which was not earthly Food, such as we eat yesterday, but *Bread from Heaven*, as the Scripture stiles it, *Psal. 78, 25* ?

32. *Jesus* answered : Do you magnifie *Moses* in opposition to Me, for giving your Fathers *Bread from Heaven* ? I tell you, the *Manna* which *Moses* caused to fall from the Clouds, to sustain your Fathers in this *short and mortal Life*, is by no means to be compared with that *Heavenly Bread*, which God now sends you, truly and properly and in the most excellent sense, from the *Highest Heavens*, to sustain and nourish your Souls unto *Everlasting Life and Happiness*.

33. For the *true Bread of God*, much more properly so called, than the *Manna* given by *Moses* ; is • that *Spiritual*

that we may see and believeth thee ? what dost thou work ?

31 Our Fathers did eat manna in the desert ; as it is written, He gave them bread from heaven to eat.

32 Then *Jesus* said unto them, Verily, verily I say unto you, *Moses* gave you not that bread from heaven ; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which

* 'Ο Καταβαίνων ought not in this verse to be rendred (as it is by our Translators) *he that cometh down*, but *that which cometh down*. As appeareth both because the *Jews* still understand *Jesus* to speak literally of material and natural Bread, *ver. 34.* and because 'tis upon occasion of that their misunderstanding him, that he first begins to explain the figure and apply it to himself, *ver. 35.*

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life unto the
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34 Then said
they unto him,
Lord, evermore
give us this
bread.

35 And Jesus
said unto them, I
am the bread of
life : he that
cometh to me,
shall never hun-
ger, and he that
believeth on me,
shall never thirst.

Bread, which God has sent down from
Heaven, to feed and nourish Men's
Souls with Divine Knowledge and
Goodness, far more truly and proper-
ly, and to a much more excellent Pur-
pose of Eternal Life and Happiness, than
this *Mortal Body* is sustained and nou-
rished by *Natural Bread*.

34. The *Jews*, not understanding
this Discourse of *Jesus* concerning his
own *Divine Doctrine*, but grossly ima-
gining him to speak of some strange
and extraordinary *Bread* in the literal
Sense, replied : Sir, we desire no other
Bread than this which you so highly
magnify : Give us but such Bread al-
ways as this, and without all question
we shall believe you.

35. *Jesus* answered them again : I
do not speak of Bread in the gross and
literal sense ; But because by extolling
Moses for giving your Fathers *Manna* in
the Wilderness, ye gave me occasion to
compare my Works with his ; there-
fore I have shown you the Difference,
between my giving you that Spiritual
Food which will nourish your Souls
unto Everlasting Life, and his giving
your Fathers Bodily Food, only to sup-
port them in this mortal Life. By the
true Bread of Life therefore, which I
spake of, I meant *myself* ; whom God
has sent into the World, to direct and
bring you up in the way of Everlasting
Life. Whosoever believeth on Me, and
embraces my Doctrine, and obeys my
Instructions, shall never want any thing
necessary to his Eternal Happiness ;
seeing he has the means which will more
certainly support him unto Everlasting
Life, than Meat and Drink maintains
and nourishes the Body in this mortal
State.

36. I

36. I my self, I say, am the True Bread of Life; and ye have already seen, in the Works that I have done, sufficient Evidence to convince you, that what I say of my self, is the Truth.

* ver. 26. But, as I * told you before, so long as ye follow me for the sake only of present Temporal Benefits, and have not learnt to prefer Spiritual Good Things and Everlasting Life, above Meat and Drink and the Injoyments of this present World; 'tis no wonder if notwithstanding the strongest Evidence even of Signs and Miracles, ye still disbelieve and reject me.

37. For the true reason why ye believe me not, is not for want of sufficient reasonable Evidence to convince you, but because you are not prepared by a good and honest Heart to receive the Truth. And thus you may well perish, notwithstanding my being sent on purpose to save you. My Father has indeed sent me into the World to save Mankind: And all such as are of an humble and teachable Disposition, prepared and capable to imbrace the Salvation which I propose to them; these will certainly learn of me, and not one of them shall want means requisite for his Conviction and Instruction. But though I came on purpose to save the World; yet I am not bound to bring those to Faith and Salvation, who obstinately set themselves against all the Evidence, which is sufficient to convince good and honest Minds.

38. For I came down from Heaven not to Act Arbitrarily, Uncertainly, or Violently: But to bring Men to Salvation, in such a manner, and upon such Conditions, as my Father has thought fit to appoint.

36 But I say unto you, that ye also have seen me and believe not.

37 All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And

39 And the Father which hateth me, that he may take away my life, I lose nothing: for the Father should raise me again at the last day.

40 And the will of the Father is, that of them that hear my voice, and believe in the Son, and are given to him, I should have everlasting life: And he that believeth in the Son, shall not come into condemnation, but shall have everlasting life.

41 Then said he to the Jews, I am the light of the world: who that followeth me shall not walk in darkness, but shall have the light of life.

39 And this is the Will of my Father, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: And I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from Heaven.

39 & 40. Now the Will of my Father, and the method which he has established in this Matter, is this: That all Persons of honest and well-disposed Minds, ready to obey the Will of God when discover'd to them, and attentive to consider the Evidence proposed to them of my being sent from God; should have every thing done for them, which is necessary to bring them to Faith and Repentance, and to believe and Embrace my Doctrine: And that all Persons who are so brought to Faith and Repentance, to believe and embrace my Doctrine, should have all due care taken of their Preservation and Improvement all along, that none of them may be lost, but be brought finally to Everlasting Life, and to that End be raised up by me at the last Day. This I say, is the Will and Appointment of my Father. But it is no part of the Trust committed to me by the Father; either that I should bring any Men to Faith, who are not of humble and teachable Dispositions; or that I should bring any to Salvation, who obstinately resisting all Means of Conviction and Reformation, will not be first brought to the Faith and Obedience of the Gospel.

41. The Jews seeing now plainly by this Answer of Jesus, that by the Bread of Life coming down from Heaven, which he spake of, he meant only himself and his Doctrine; and that instead of feeding their Bodies, he promised them only Spiritual Food to instruct and Nourish their Souls; they were disappointed, and set themselves again to disparage him, and took occasion to Murmur against him, particularly for pretending that he came down from Heaven.

42. And

42. And they said one to another : How comes this Man to take such great things upon himself ? Is not his Father a Carpenter ? And do we not know his Mother and all his Relations ? Plain and mean Persons, People of no Quality, Power or Authority ? How could he come from Heaven, who was Born into the World as other Men are, and in as mean Circumstances as the most ?

43. But *Jesus* answered them, saying : Do not raise vain Cavils, and seek Objections against me, from the outward Circumstances and Appearances of Things ; as if it were impossible for me to come from God, because my Family and Relations are mean. I tell you, the Reason why ye believe me not, is not for want of reasonable Conviction, but only because ye are obstinately and incorrigibly Wicked, and resolved not to embrace that Doctrine which would reform you.

44. And indeed so long as ye continue in this Temper, and will not shake off your Worldly - Mindedness, nor make Eternal Life your main End, nor Sincerely desire the Knowledge of the Way that leads to it ; it is impossible ye should be convinced by any thing that I have Power to Say or Do. For God did not send me into the World, to Force or Compel Men ; but only to Preach such Doctrine, and perform such Works, as should be sufficient to Convince and bring to Salvation, Men of plain Honesty and Sincere Intention. Wherefore except ye amend your Tempers, and put on Dispositions pleasing and acceptable to God, and prepared to receive the Revelations of his Will ; there is no hope or reason to expect, ye should believe in Me.

42 And they said, is not this *Jesus* the Son of *Joseph*, whose father and mother we know ? how is it then that he saith, I came down from heaven ?

43 *Jesus* therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me, draw him : and I will raise him up at the last day.

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45 It is written in the Prophets, And they shall be all taught of God. Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.

45. When God foretold by his Prophets, that he would establish the Kingdom of the *Messiah* upon Earth; he promised also, that he would vouchsafe at the same time to instruct Men more remarkably, and in a more immediate and extraordinary manner, than ever he had done before since the World began; and that Men of Humble and Honest Minds should not miss of the Knowledge of their Duty, nor want abundantly sufficient means of Conviction. These Prophecies God has now actually fulfilled; and granted sufficiently clear Discoveries of Himself, to make all well-disposed Persons Wise unto Salvation. Nevertheless, he has not made such Provision, but that Men, under the Power of Worldly Lusts and Interests, may yet avoid being effectually wrought upon by these means. If therefore you would embrace the Doctrine of the *Messiah*, you ought first to prepare your selves by a teachable Disposition to receive what Revelations God shall think fit to make to you of his Will; and you must have God for your Master, before you can be fit to be the Disciples of his Son.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

46. You must first, I say, *Hear* and *Learn* of God, by an honest and sincere Endeavour to obey his Will; and then you will readily hear and believe what I have further to tell you from him. Do not mistake me, as if I said that any Man could see, or be immediately taught by God the Father, in the literal Sense: No; that is the peculiar Privilege of the only Begotten Son, to have the Father manifested to him in that most perfect and intimate manner: But this I say; you must by an Humble Teachable Spirit, weaned from all Covetous and Worldly Affections, be prepared

red to submit and resign your selves in general to all such Pious and Spiritual Instructions, as shall at any time appear to come from God ; and then God's Speaking to you by his Son, will have success upon you.

47. Verily they, and they only, who with such Dispositions come unto me, and hear my Doctrine, and Believe and Obey it ; shall obtain Everlasting Life. Yea, they shall as certainly obtain it, as if they were already possessors of it.

48. In Sum therefore, as I told you before, I my self am the *True Bread of Life* I have been speaking of: Whom God has sent into the World to direct and bring you up in the way of Everlasting Life.

49 & 50. With which *Bread of Life*, the *Manna* that you boast of your Fathers eating in the Wilderness, is by no means to be compared. For the *Manna*, which they eat, could not preserve them from Death: But whosoever eateth of *this Bread*, by Believing in me, Embracing my Doctrine, and Persevering in the Obedience of my Commands, shall thereby be preserved and nourished unto Everlasting Life.

51. But more particularly: When I tell you, that *I am the Bread of Life which came down from Heaven*, and *which he that eateth of, shall live for ever*; As you are to understand this in general with respect to all the Doctrine which I deliver; so more especially with respect to this particular part of it, That I am come into the World to *lay down my Life* for the Salvation of Mankind. For in the strict application of the Similitude; by the *Bread which I am to give*, must be understood, *my Flesh which I am to deliver up* for [the Redemption and] Life of the World.

47 Verily, verily, I say unto you, He that believeth on me, hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the Wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, how can this man give us *his* flesh to eat?

52. These last Words, though such figurative Expressions were very usual and frequent among the *Jews*; and though *Jesus* in the foregoing part of his Discourse had given them sufficient hints to understand them by; and though the Men to whom he spake, had themselves given him the occasion to make use of the Figure, by upbraiding him with *Moses's* giving their Fathers Bread from Heaven in the Wilderness; yet because *Jesus* did not expressly add the application, the *Jews* senselessly and perversely misunderstood him, as if he had meant literally that he would deliver up his Flesh to be eaten like Bread: and they quarrelled at him, as if he had spoken a great Absurdity.

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

53. But *Jesus*, knowing their malicious and wilful Perverseness, and how unworthy and unprepared they were to receive his Doctrine; did not think fit to explain himself at that time more clearly to such unreasonable and prejudiced Men; but persisting in the same figurative way of Expression, he repeated and affirmed more earnestly what he had before asserted, saying: Assuredly I tell you, how absurdly soever you understand me, it is certainly true, that *Except ye eat my Flesh and drink my Blood, ye have no life in you*: Except you be entirely united to me by a hearty Belief and Practice of my Doctrine, and partake of the merit of that Sacrifice which I shall offer for the Sins of the World, and continue in the Communion of my Religion, and receive Spiritual Nourishment, by the continual participation of those means of Grace, which I shall purchase for you by my Death, ye can never attain Eternal Life.

54. They, *and they only*, who in *this sense*, eat my Flesh and drink my Blood, shall inherit Everlasting Life; and I will raise them up at the last day, to as certain an enjoyment of it, as if they were already possessors thereof.

55. For the *Eating and Drinking my Flesh and Blood*, the continuing in the Profession and Communion of my Religion, the being united to me by a Hearty Belief of my Doctrine, and Constant Obedience to my Commands; is in a more true and excellent Sense, the Food and Nourishment of the Soul unto Everlasting Life; than Natural Meat and Drink is the Nourishment of the Body, in this frail and mortal State.

56. For to eat my Flesh and Drink my Blood *in this sense*, is to become Spiritually a Member of *my Body*, and consequently to be made Partaker of my Life and Immortality.

57. So that as the Father, who is the Original Author of Life, has communicated Life to me; and will restore it to me after I have laid it down, by raising me again from the Dead: So I also will communicate Life to those, who thus become Members of my Body, by raising them to Immortality and Eternal Happiness.

58. This then is, as I at first told you, the *True Bread of Life*, even the Word and Doctrine which God has sent you from Heaven: With which, the *Manna*, that your Fathers eat in the Wilderness, is by no means to be compared: Because *That Bread* served only to support the *Body* in this mortal State, for a *short time*; but *This* preserves and nourishes the *Soul* for ever, even unto *Eternal Life*.

54 Who so eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 things said the syn as he t Caperna

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62 What e shall see on of ma end up w e was befo

59 These things said he in the Synagogue, as he taught in Capernaum.

59. These things *Jesus* said openly, in the Synagogue at *Capernaum*; upon occasion of the People following him out of the Wilderness for the sake of the Loaves wherewith he had fed them; and because of their magnifying *Moses's* giving their Fathers *Manna* in the Wilderness, in opposition to *His* Miracles.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying, who can hear it?

60 ¶ Now because he expressed his Mind in a Figurative way, which required both a great Attention, and also a very good Disposition of Mind to receive and consider it; he was greatly misunderstood, not only, as I have said, by the unbelieving *Jews*, but even by many of his own Disciples also; who could not forbear murmuring among themselves, and complaining that it was a strange and hard thing, he should call himself *Bread which came down from Heaven*, and that he should bid them *Eat his Flesh and Drink his Blood*.

61 When *Jesus* knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

61 & 62. But *Jesus* knowing their Thoughts, and their private Discourse among themselves, called them to Him and said: Are ye surprised and disturbed at what I have now spoken, as if they were strange inconceivable and unintelligible Things? What if hereafter ye shall see me go up again to the same place, from whence I at first came? Does not this seem now to you altogether as strange a thing, that I should *ascend up into Heaven*, as that I have *come down from thence*? Yet when you see that, it will cause you not to wonder at *this* neither: And it will teach you also to understand those other Words in like manner, which I spake concerning your *Eating my Flesh and Drinking my Blood*, not in a gross and absurd, but in a rational and Spiritual Sense,

62 What and if ye shall see the Son of man ascend up where he was before?

63. Learn therefore and endeavour in the mean time, to draw your selves off as much as you can, from gross and carnal Notions, to wise and just Apprehensions of Things. And whenever I speak to you of the Conditions of obtaining Everlasting Life, and expreis my self in Figurative and Metaphorical Words; know that it is of no use to take what I say in the gross and literal Sense; but ye ought always to understand me of Spiritual Actions, such as improve the Soul, and tend to make Men better.

64. But I know that some of you do not heartily Believe in me, and therefore are not willing to apprehend me rightly, but rather desirous to pervert my words to an absurd Sense, that ye may have a Pretence to leave me. *This Jesus said because he knew how every one, that professed himself his Disciple, stood affected towards him; and perfectly foresaw not only who of the multitude that followed him would revolt, but likewise which of his Apostles would betray him.*

65. And for this Reason, (*continued Jesus*) because I knew there were some such among you, therefore I told you * before, that my Doctrine could never be heartily entertained and embraced by any, but only by such as were endued with good and teachable Dispositions, willing to Learn, desirous to be Instructed in the way of Eternal Life, and prepared to receive any well-attested Revelation of God's Will.

66. Upon this, many of the insincere Disciples, whose Consciences were touched with this close application of *Jesus's* Discourse, thinking themselves discover'd, and that it was to no purpose to dissemble any longer, went off from him, and followed him no more.

63 It is the Spirit that quickneth, the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that time many of his disciples went back, and walked no more with him.

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67 Then said Jesus unto the twelve, will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal Life.

69 And we believe, and are sure thou art that Christ, the Son of the living God.

70 Jesus answered them, have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

67. Then said *Jesus* to the Twelve Apostles: Will ye also fall away from me, and forsake me, as these Men have done?

68. *Peter*, who was generally the most forward of them all to express his Zeal, answered: Lord, to whom should we go? What Teacher should we follow? Whose Instruction and Discipline should we submit to, if once we forsook You, whose Doctrine is the only true Guide to Eternal Life and Happiness?

69. For we are firmly Perswaded and fully satisfied, by what we have heard from you and seen you do, that you are indeed the Promised *Messiah*, the Son of the Living God.

70. Hereupon *Jesus*, to show that he knew the Hearts of the twelve Apostles, as well as of the rest of the multitude, and also to caution them against having too great a Confidence in themselves, replied: You make indeed a brave and generous Confession; But it is not true of you All: For though I have chosen you Twelve above all others, to admit you to the closest Friendship and intimacy with my self; yet I know that one even of you, whom I have thus particularly honour'd, will entertain a base and treacherous design of delivering me up to my Enemies.

71. This *Jesus* meant of *Judas Iscariot*, who was to betray him; though he did not at this time think fit to Name him.

C H A P. VII.

Jesus refuses to go up to Jerusalem with his Relations, ver. 1. The Nature and End of Christianity, ver. 16. Ceremonies must give place to moral Duties, ver. 22. Different Opinions of the People concerning Jesus, ver. 40.

1. **A**FTER these Things, *Jesus* continued to dwell a great while in the Country of *Galilee*, travelling from one City to another, preaching the Doctrine of the Gospel, and confirming his Words with many Miracles in all that Region round about. For so great was the Hatred which the chief of the *Jews* at *Jerusalem* had conceived against him, because of his Freedom in reproving their Corruptions and Superstitions at his last being there, that they fully determined to take away his Life, upon the first opportunity they could find of apprehending him; And therefore *Jesus*, the appointed time of his Suffering being not yet come, forbore going again into *Judea*, and continued in *Galilee* for a long time together.

2 & 3. But at length, when the Feast of Tabernacles drew near, which was a Feast kept in remembrance of the *Israelites* living in Tents for Forty Years in the Wilderness, and one of the three great Feasts at which all the Men were by the Law obliged to go up to *Jerusalem*; *Jesus's* Relations, observing him to be later than ordinary before he went up to the Feast, hastened him, saying: Why do you tarry here so long in this obscure corner of the Country? Why do you not rather make all the hast you can into the Populous Country of *Judea*, and to the City *Jerusalem* where the Principal

AFTER these things *Jesus* walked in *Galilee*: for he would not walk in *Jury*, because the *Jews* sought to kill him.

2 Now the *Jews* feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into *Judea*, that thy disciples also may see the works that thou doest.

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pal Men of the Nation dwell, and where there is at this time a vast concourse of People; that your Works may be seen by the chief Rulers, and by the great Multitudes of People that are met together there; and so you may get a far greater Number of Disciples, than you can possibly do here.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, shew thy self to the world.

4. For the way to get Authority and Reputation among the People by doing great Things, is not to do them privately in a Corner; and the Way to gain the esteem of being a Prophet or Eminent Teacher, is not to hide your self in a retired and solitary Part of the Country: But if you can at any time and in any Place do such Wonders as you undertake to do here, do them in *Judea*, do them in *Jerusalem*, do them at the publick time of the approaching Feast, that the great Men, the *Jews*, the Profelytes, and Strangers, may all take notice of them, and be convinced of your Power.

5 For neither did his brethren believe in him.

5. This they said, not having worthy Thoughts of *Jesus* and of his Power, nor any right Apprehension of the End and Design of his Teaching; but unreasonably and unjustly imagining, that his Aim was Vain-Glory and the Esteem of Men, only to set himself up for the Head of a Sect and the Leader of a Party.

6 Then *Jesus* said unto them, My time is not yet come: but your time is alway ready.

6. *Jesus* therefore answered them: Ye understand nothing of my Case: It is not yet a proper time for me to show my self publickly at *Jerusalem*; for I know what Designs are formed against me; and that I cannot do it so soon, and in such a manner as you would have me, with safety of my Life: But you may go up thither as openly and as soon as you please,

please, without any Fear that any Body will hurt you.

* The four following Verses are Dr. Clagget's Paraphrase.

7 * For whilst you are led by Worldly Affections and Principles your selves, you are in no danger of being hated and persecuted by Worldly Men; but so long as my Doctrine reproves their wicked Practices and Carnal Lusts, they will hate and oppose me all that they can.

8. Go ye up therefore to *Jerusalem* before Me: For it is neither safe for me to go thither in your Company, nor to go yet. Leave me to take my own Time.

9. Thus *Jesus* first sent his Relations away, and then tarried in *Galilee* some time after they were gone, as he had said he would.

10. But they being gone, He went also; not with Company, but as privately as he could; that he might avoid the Designs of those that lay in wait to Kill him.

11. Now the *Jews* at *Jerusalem*, expecting him at the Feast, lookt for him among his Relations; but by his stay in *Galilee* after his Kindred were come away, and by the Privacy of his coming up afterward, they were disappointed.

12. There was great Whispering therefore concerning him among the People, and much Enquiry made after him by the chief of the *Jews* who sought his Life, why he came not up to the Feast. And this gave occasion to a general Discourse about him, every one passing their Judgment upon him; some saying that his Contempt of the Traditionary Law in * healing a Lame Man on the Sabbath-day, plainly shewed him to be a false Prophet, a Seducer of the People, and the Ring-leader of a Lawless Sect, which he was endeavouring

7 The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode still in *Galilee*.

10 ¶ But when his Brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the *Jews* sought him at the feast, and said, Where is he?

12. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

* Chap. 5. ver. 9.

to gather out of the Ignorant Multitude ; but others on the contrary saying, that all his Words and Actions proved him to be a good Man, one that endeavoured to promote true Piety by his Doctrine, and to Relieve and Benefit the People by his Works.

13 Howbeit, no man spake openly of him, for fear of the Jews.

13. Nevertheless, they who had the best Opinion of him, and inclined to favour him most, durst not speak their Thoughts of him freely and publickly ; least the Rulers, who were his professed Enemies, should come to hear of it, and persecute *Them* also for *his* sake.

14 ¶ Now about the midst of the feast, Jesus went up into the temple and taught.

14. In the mean time *Jesus* having, as I said, come up to *Jerusalem* privately and without Company, kept himself for some time undiscovered, so as not to be taken notice of in the solemn Assembly at the beginning of the Feast : But about the third or fourth Day of the Feast, he appeared again openly in the Temple, and Preached to the People.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned ?

15. And this he did with so much Strength and Clearness of Argument, with such Evidence of Truth, and such Gravity and Authority of Speech, that all the People, and even his very Enemies themselves, the bitterest and most professed Haters of Him and his Doctrine, were astonished and said ; How comes this Man to understand any thing of the Scriptures, who never was the Disciple of any Learned Interpreter of the Law ? And how comes he to pretend to Expound the Prophets, who never was Taught or Educared in any of the *Scribes* Schools, but was the Son of an ordinary Tradesman, and brought up ignorantly in a mean Family ?

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16. This they said, endeavouring maliciously to detract from him as much as they were able, upon account of that very Doctrine which they could not at the same time forbear to express their Admiration of. *Jesus* therefore answered them: The Doctrine which I teach, is not indeed a Doctrine of Humane Learning and Wisdom; I have not studied or taken Pains for it, in hopes to become a celebrated Teacher for pompous Skill and vain Subtilty in Disputes; as the *Scribes* generally do, whose principal aim is the Applause and Praise of Men: But the Doctrine which I preach, is the plain Doctrine of God; fitted, not to please your Curiosity, but to Reform your Hearts and Lives; and communicated to me immediately from the Father, whose Glory alone I seek, and not my own.

17. And that this is not a Pretence, but that it *really and truly* is so, a Doctrine not of Humane Art and Invention, but of Divine Authority, might have been evident to you, not only from my Works which are also a Proof of my Authority, but even from this very thing, from the Nature and Tendency of the Doctrine it self; if ye had not been wanting in an honest and sincere Mind, to receive just and reasonable Conviction. For there is no Man who lays aside Partiality and unreasonable Prejudices, and who is prepared to believe and do whatsoever shall sufficiently appear to be the Will of God, how contrary soever it may prove to Mens Carnal and Worldly Lusts; but may easily be able to judge, from the very Nature and Tendency of a Doctrine, whether it proceeds from God or not.

16 *Jesus* answered them and said, my doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my self.

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18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

18. One that is thus qualified; as on the one hand he cannot doubt, but that a Doctrine suited to the Corrupt Opinions, and vicious Affections of Men, must needs be the Invention of some Deceiver, who aims at nothing but Popular Applause or Worldly Honour and Advantages; so on the contrary he will easily believe, that a Doctrine fitted not to Please and Flatter Men, but only to Correct their Errors and Reform their Lives, and to Promote the Glory of God without Respect to the Opinion of Men or to any Temporal Advantages, certainly comes from God, and has no reason to be suspected of Imposture.

19. But now Ye are very far from being thus Qualified to Judge of my Doctrine. Ye have no Sincere desire to know or Obey the Will of God, and ye are resolved not to forsake your Covetousness and Worldly Lusts: Ye will by no means lay aside your most unjust Partiality, nor cease to be blinded with most unreasonable Prejudices. The Law of Moses, which ye confess to be of Divine Authority, ye your selves disobey in the greatest and most important Instances; and yet ye go about to kill me because ye * Pretend I have broken it in a * Chap 4. small Circumstance: Ye accuse me v. 9. 10. fiercely as a most profane Person, because I healed a Man on the Sabbath-day; and ye your selves make no scruple of attempting to Murder an Innocent Person, without regard to any Holiness of Time or Place, or to the principal and greatest Commandments in the Law of God. *which place that our Saviour here refers, appears plainly from his own words, ver. 21 of this chapter.*

20. The Jews, enraged at this plain and sharp Reproof, replied to Jesus, you are Mad; We know not what you mean; Who ever went about to Murder you?

21. Jesus

21. *Jesus* answered : Yes, I well know your Malicious Intentions ; but I know no just Reason why, you should be so enraged against me. I did indeed one thing the last time I was here, that justly raised your Admiration ;
 † chap. 5. which was, the † Healing a Lame Man
 ver. 8 and with only a Word speaking ; but I know
 9- no reason why you should be angry at me for that Work ; excepting only that it was done upon the Sabbath-day : And how little reason ye have to take Offence at that particular Circumstance, I dare appeal even to your selves to judge from the Proportion of your own Acting in other Cases.

* The Paraphrase on the three following Verses is Dr. Clagets.

22. For example ; * If the Eighth Day after the Birth of a Male Child fall upon the Sabbath-day, you do nevertheless Circumcise him, notwithstanding that strict Observation of the Sabbath which the Law of *Moses* requires. And this you do, because *Moses's* Law, or indeed a more ancient Law given to *Abraham*, requires that every Male-Child should be Circumcised the Eighth Day.

23. If then a Child may be Circumcised on the Sabbath, because, without exception of the Sabbath, he is to be circumcised on the eighth Day ; why are you angry with me for doing a better work on the Sabbath-day, in the perfect Cure of a Man that was all over infirm ? For That Law of doing Good and relieving the miserable at all times, is a more ancient and excellent Law than either that of the Sabbatick Rest, or that of Circumcision upon the Eighth Day.

24. Lay aside therefore your Prejudices against my Person ; and compare these Cases attentively and impartially one with another : and then see whether you

21 *Jesus* answered and said unto them, I have done one work, and ye all marvel.

22 *Moses* therefore gave unto you circumcision, (not because it is of *Moses*, but of the fathers) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of *Moses* should not be broken, are ye angry at me, because I have made a man every whit whole on the Sabbath Day.

24 Judge not according to the appearance, but judge righteous judgment.

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25 Then said some of them of Jerusalem, is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed, that this is the very Christ?

27 Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of my self, but he that sent me is true, whom ye know not.

can justly condemn me as a Sabbath-breaker, and acquit your selves.

26. Upon this, some of the Inhabitants of Jerusalem, wondering at the liberty of Speech which Jesus took, said one to another; Is not this he, whom, if ye will believe him, they seek to Kill? Yet you see with what Boldness and Freedom of Speech he talks openly in the Temple, and no Man offers so much as to bid him be silent. One would be tempted to think, from his Teaching thus without controul, that the Rulers and the Council themselves, instead of desiring to apprehend him as an Impostor, rather on the contrary believe him to be indeed the Messiah.

27. Yet That they cannot do; since we all know this Mans Family and Relations, whence he comes, and who his Parents are; so that it is impossible he should be, or be Believed to be, by understanding Men, the Promised Messiah; it being one unquestionable Character of the true Messiah, that no Man can declare his Generation.

28. Jesus, observing their Talk, and seeing the Perverseness of their Objection against him, replied with a loud and earnest Voice: Are ye so certain that ye well know me, and whence I am? Ye might indeed, if ye would consider and attend to my Doctrine and Works: For these plainly show, that I come not in the ordinary manner, with Humane Means and for Humane Ends, to set up my self vain-gloriously for a Learned Teacher and Subtle Disputer, as the Scribes generally do; but that I am sent immediately from the Father, the God of Faithfulness and Truth, to teach you the plain Doctrine of Faith and Repentance, and thereby direct you

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in the way of Life and Salvation. Ye might, I say, if you would attend to my Doctrine and Works, easily thus understand wherefore and from whom I am come: But ye neither know God, nor are desirous to understand and obey his Will; and therefore you so eagerly reject me who am sent to Reveal it to you, and exhort you to obey it.

29. For I alone have perfect Knowledge of God, and am thoroughly acquainted with his whole Will; coming from him in such a manner, as no Man ever did; having full Power and Authority from him, to perform all mighty Works; and being Commissioned and sent by him for this very Purpose, that I might make known to you the Mysteries of Salvation and the Way to Eternal Life and Happiness.

30. Upon Jesus's affirming thus plainly that he came immediately from God, which was such an asserting of his own Power as endangered the Authority of the great Council of the Jews; some of the People were so enraged, that they resolved to apprehend him immediately, and accuse him of Blasphemy before the Council. But their Hearts failed them in the Attempt, God so ordering Things, that he should not yet fall under his Enemies Power; because the appointed time of his Suffering was not come, and he had many Things to do before his Passion.

31. Moreover, which helped much to discourage those that would have seized him, a great part of the People were so far from joyning with them in the Attempt, that on the contrary they spared not to declare their Disposition to believe on him, saying: We must never think to know Christ by the Testimony

29 But I know him, for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this Man hath done?

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32 ¶ The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

of Miracles, if this Man be not the Christ; for whenever Christ comes, he cannot do greater or more evident Miracles than this Man has done.

32. And this some of them spake so freely and openly, that the chief Priests and Pharisees, and Rulers of the Jews heard of it. Whereupon, being much startled and jealous for their Authority over the People, and fearing to what this might in time grow; they forthwith sent out publick Officers, with express and strict Orders, to watch him, and take the first Opportunity they could possibly of Apprehending him, and bringing him before the Council.

33. Jesus therefore, knowing the design against him, said to the People, among whom were the Officers sent to Apprehend him: I am not ignorant what Designs are formed against my Life, and what Methods are taken to bring them about; But 'tis in vain that any of you labour at present to put an end to my Teaching; for the Divine Wisdom will not suffer me to be delivered into the hands of my Enemies, before the Time for that Work which my Father sent me to do, shall be accomplished; which is now not far off: And even then, when they have done all their pleasure, they shall yet after all be disappointed of their main Intention, since I shall not at last perish, but return to my Father from whom I came out.

34. And then, * though ye seek me ye will not be able to find me; and where I shall be, thither ye cannot follow me.

35. These

* This may be understood, either of their not being able to persecute him any more, or of their not being able to avoid that general destruction which he was after his Ascension to bring upon them.

35. These Things *Jesus* spake concerning his Death, Resurrection, and Ascension; darkly at present and obscurely, to those who were invincibly prejudiced against him; but so as to be remembred, after the actual Accomplishment of the Things themselves, by such as believed on him; to the greater Confirmation of their Faith. The *Jews* therefore, not understanding what he meant, said one to another; Whither does this Man intend to go, that we shall not be able to find him? Will he, because he despairs of bringing us over to his Sect here in *Judea*, Travel up and down in far Countries to the dispersed among the *Gentiles*, and endeavour to gather a Party out of *Them*?

36. What else can he mean, by saying that though we seek him, we shall not be able to find him; and that where he shall be, thither we cannot follow him?

37. ¶ Hitherto the Officers, who were sent out with Authority to apprehend *Jesus*, could not find any Opportunity of doing it. And now on the last Day of the Feast, which was the Day of an Holy Convocation or full Assembly; it being the Custom of the People on that Day, to fetch Water from *Siloam*, some of which they drank with loud Acclamations, and some of which they brought for a Drink-offering to God, both as a Commemoration of their Fathers being miraculously relieved when they thirsted in the Wilderness, and also as an Offering with Prayers for Rain against the following Seed-time; *Jesus* observing this Solemnity, stood in a convenient place, and alluding to the Rite they were at present employed in, cried aloud, saying: If any Man Thirst, let

35 Then said the *Jews* among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the *Gentiles*, and teach the *Gentiles*?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, *Jesus* stood, and cried, saying, If any man thirst, let him come unto me, and drink.

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him come unto me, and drink; I will give him the Spiritual Water of Wise Instructions, and of the Doctrine of Eternal Life, which to the Souls of all who really and earnestly desire Wisdom and Happiness, is a truer and greater Refreshment, than natural Water is to a thirsty Body.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the spirit, which they that believe on him, should receive: for the holy Ghost was not yet given, because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, of a truth, this is the prophet.

41 Others said, This is the Christ. But some said, shall Christ come out of Galilee?

38 & 39. And if he sincerely and heartily Believes on me, and becomes my Faithful Disciple; he shall not only thus be filled with Divine Knowledge and Wisdom *himself*, but shall moreover be able by the overflowing Gifts of the Holy Spirit, (which the Scripture has promised in several places,) to derive to many Others that Conviction and Knowledge which is necessary to their Eternal Salvation, with exceeding great Strength and Efficacy and Admirable Success. *This Jesus spake, as of a Gift to be bestowed hereafter, because That exceeding Abundance of Divine Gifts, which he now meant, was not to be poured out presently, but was reserved to be the Effect and the Evidence of his Exaltation to the right hand of God.*

40. At these Sayings of Jesus, some of the People struck with Admiration and Reverence, by the Greatness and Majesty of the Things which he spake in a Prophetical and Authoritative Style; and considering at the same time what wonderful Works attended his Teaching, said: Certainly this is one of the Prophets risen from the Dead, to make way for the coming of the *Messiah*; For, some such extraordinary Person he must needs be.

41 & 42. Others of them said: He can be no other than the *Messiah* himself, who speaks and Acts such wonderful and divine Things. But others again on the contrary, led away with that

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vulgar Mistake, that *Jesus* was born at *Nazareth*, because he had lived there from his Youth, replied : Can any thing ever perswade us that a Man born in *Galilee* can be the *Messiah*, when the Scripture expressly tells us, That Christ is to come of the Family of *David*, and

* *Micah* 5. to be born in * *Bethlehem* the City of *David*?

43. Thus the People were greatly divided in their Opinions concerning *Jesus* ; some being convinced by the Power and Evidence of Truth, to acknowledge him to be the Christ ; but others on the contrary sticking obstinately to the Prejudices, which for want of due inquiry they had rashly and unreasonably conceived against him.

44. And some of them had a great mind to lay hold on him and secure him : But no Body had the Heart to do it ; no, nor even the Officers themselves, who were sent out on purpose by Authority of the Council with Express Orders to Apprehend him.

45. When therefore the Officers returned to the Chief Priests and *Pharisees*, without having apprehended *Jesus* ; they demanded of them ; Why have ye not brought him, as ye were positively commanded to do ?

46. The Officers answered : So extraordinary and surprizing is the Authority, and so affecting the Sincerity and Plainness with which he teaches ; the like whereof we never heard before ; that though we went with a full Resolution to lay hands on him, yet when we came to him, we could not find in our Hearts to offer him any Violence.

† And of this, all the People, who were astonished as much as we, are Witnesses.

† It seems from the answer, ver. 49. that some such thing as this, was added by the Officers.

42 Hath not the Scripture said, that Christ cometh of the seed of *David*, and out of the town of *Bethlehem*, where *David* was ?

43 So there was a division among the people because of him.

44 And some of them would have taken him, but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and *Pharisees* ; and they said unto them, why have ye not brought him ?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, are ye also deceived?

48 Have any of the rulers, or of the Pharisees believed on him?

49 But this people, who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night being one of them)

51 Doth our law judge any man before it hear him, and know what he doeth?

47. The *Pharisees* in great Anger replied: What? Are *Ye* also, who have the Advantage of being our immediate Attendants, led away with the Errour of the Ignorant Multitude, and seduced into a Belief of this Man?

48 & 49. You see, not one of the Rulers, who belong to the great Council, and are the only proper Judges whether a Man be a true Prophet or no; nor any one of the *Pharisees*, Men eminent for strict Holiness, and for their great Learning and Skill in all Questions of the Law; have believed on him. Why then should *Ye* be led away with the Folly of the giddy common People? who 'tis no Wonder if they be deceived by every Impostor; having no Understanding of the Law, and being therefore justly forsaken of God and left under his Curse.

50 & 51. Upon this, * *Nicodemus*, * *The Pa-* one of the great Council, and a favour- *raphrase on* er of *Jesus*, (*the same that had formerly these two* come to *Jesus* and conversed with him pri- *verses is* vately by Night,) observing the *Pharisees* *Dr. Cla-* Rage against him, and these indecent and *get's.* indiscreet Passages; though he was a Man of a timorous Nature, and durst not interpose directly in the behalf of *Jesus*; yet could not forbear to say something in general, that might allay their Heat, and divert them from sudden Attempts against him; and therefore he said: Doth our Law justify us in condemning a Man before we hear what he can say for himself? Equity seems to require, that we should take knowledge of his Actions as well from his own Words, as from what others say against him.

52. But the *Pharisees*, possess with unreasonable Prejudices; and not willing to be at the pains of making any equitable Inquiry; instead of abating their Passion upon this grave and gentle Reproof, were on the contrary more exasperated, and replied fiercely to *Nicodemus*; What, are You also of this *Galilean Faction*? Search the Scriptures, and trust to your own Eyes; see, if ever any Prophet arose out of *Galilee*.

53. Which absurd Argument, grounded wholly on a vulgar prejudice against the Country of *Galilee*, and on a false Opinion of *Jesus's* being born at *Nazareth*, giving occasion to some other Disputes among them; some of them thereupon, fearing least Controversies should grow among themselves, said that nothing more could be done at that time: And so they broke up the Council in Anger, and every Man returned to his own House.

52 They answered and said unto him, art thou also of *Galilee*? search and look: for out of *Galilee* ariseth no prophet.

53 And every man went unto his own house.

C H A P. VIII.

Of the Woman taken in Adultery, ver. 11. Of the true Nature and Design of the Gospel, ver. 12, 14. Vicious Affections, and not want of Evidence, the Cause of Men's Unbelief, ver. 23.

1. **T**HE next Evening, *Jesus*, according to his frequent Custom, retired out of the City to the Mount of Olives, to refresh himself, and to spend part of the Night in Meditation and Prayer.

2. And in the Morning early, he returned again to the City, and went into the Temple; and the People resorted to him, as usual, in great Multitudes; and he sat down and Taught them.

Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them

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3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They said unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

3 & 4. And as he was instructing the People, a Company of *Scribes* and *Pharisees* came in, and brought with them a Woman *taken in Adultery*, and set her before him, saying: Master, we have taken up this Woman, not upon a bare suspicion of Adultery, but having plainly convicted her of the Crime, by the Testimony of those that took her in the very Act.

5. Now it being expressly commanded in the Law of *Moses*, that both the Adulterer and Adulteress should be put to Death; it has been the Custom of our Nation to execute this Law upon the Offenders, by the Peoples Stoning them to Death with Stones: Nevertheless, because we find you do in some other Matters dispense with the Law of *Moses*, we are desirous to know what Directions you would give us in the present Case.

6. This they said, not that they had any real Respect for *Jesus*, or any Deference at all to his Authority; but on the Contrary, only with a malicious Design to ensnare and expose him: Thinking that if on the one side he should encourage the People to Stone her, then he might be accused to the *Roman* Governour for promoting a Seditious and Tumultuary Execution of a Criminal without the Governour's Authority; but if on the other side he should endeavour to save her from the fury of the common People, then the *Jews* might be offended at him as an Enemy to their Liberties. *Jesus* therefore, knowing their malicious Design against him, seemed at first not to regard them, but stooping down wrote upon the Pavement with his Finger, as if he had been intent upon some other Thoughts, and had not heard what they said.

7. The Pharisees, seeing him not regard them, or thinking him to be put to a great strait for an answer, continued asking and pressing him to deliver his Opinion. Whereupon *Jesus* raising himself up, said: Why do you urge Me to give any Judgment in this Matter? I have nothing to say against your Executing the Law. Only ye ought to consider, that he that is very zealous in punishing another, should in all Equity be free from Guilt himself. Whoever therefore among you has a clear and innocent Conscience, let him begin and cast the first Stone at the Woman.

8. By this Answer *Jesus* plainly avoided the snare they had laid for him; neither absolutely encouraging their tumultuous Way of Executing Criminals, nor yet wholly denying the Peoples Liberty; * but only justly reproaching the Pharisees for being led to the severity they pleaded for, not by the true Zeal of an honest Mind, a hearty Love of Right, and a real Indignation against Sin, but merely by Hypocrisy and an outward false appearance of Holiness. And having thus answered them, he stooped down again and wrote on the Ground with his Finger; giving them time to consider; and that being reproached and shamed by their own Consciences, they might be willing to take the Opportunity of slipping away, whilst they imagined that he took no notice of them.

9. Accordingly, every one of them applying to Himself what *Jesus* had said, and fearing to be discovered and shamed, they took the Advantage of his being otherwise employ'd, and his seeming not to mind what they did; and went out one by one; till there was not

7 So when they continued asking him, he lift up himself, and said unto them, he that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest,

*Tis therefore without Reason, that Mr. le Clerc in his Additions to Dr. Hammond says upon this place, He does not see what danger Christ could think to avoid by such an Answer.

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eldest, *even* unto the last: and Jesus was left alone, and the woman, standing in the midst.

10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. Jesus said unto her, Neither do I condemn thee? go and sin no more

12 ¶ Then spake Jesus again unto them; saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

one of them left, but onely *Jesus* and the Woman, with the Disciples and the People who were there before to hear *Jesus* Preach.

10. Then *Jesus*, raising himself up, and seeing none of them left who brought the Woman, but the Woman standing alone in the midst; he said unto her; Where are the Men that brought you hither to receive my sentence? Have none of them declared that you should be Stoned?

11. The Woman answered: None of them, Lord. Then *Jesus*, who came into the World *not to condemn the World*, nor to Exercise his Authority in Punishing Sinners, *but to save the World* by bringing Sinners to Repentance, replied: Neither do I condemn you; Go and live, notwithstanding you have done Things worthy of Death; And let this Deliverance be a warning to you for the future; Fear the Judgment of God; Repent, and Sin no more.

12. ¶ Having thus disappointed the Design which the Pharisees had formed against him, *Jesus* returned to his former Purpose, and continued to Instruct the People in the Nature and End of his coming into the World, saying: I am the *Light* of the World, sent down from Heaven to dispel the Darkness of Ignorance, Superstition and Wickedness, and to Reveal the Will of God, and the way to Eternal Life and Happiness, clearly and fully to Mankind. As he that travels in the Day-time, and not in the Night, cannot easily err, but may see both whither, and which way he goes; So whosoever believes and follows my Doctrine, shall not remain under any great Mistake or Uncertainty concerning the way to Salvation, but shall have

have a sufficient Knowledge of all things necessary to Eternal Life.

** chap. 5.* 13 Upon this, some Pharisees that were present among the People, replied : You say indeed these things of your self; but you bring no proof of what you say :
ver. 13. 5. And you your self * confess, that what you only say, and barely affirm of your self, we are not bound to Believe upon you own single Testimony concerning your self.

† chap. 5. 14. *Jesus answered them :* 'Tis true, A Man is not ordinarily to be Believed upon his own single Testimony ; And
ver. 32. *†* therefore I have given you abundant *†* other Proof of the Truth of my Commission. But although it had really been as you say, that I had brought no other Testimony, but only my own bare Affirmation concerning my self ; yet in *my particular Case*, my Testimony would of it self alone have been sufficiently credible ; as you your selves could not but have confessed, if you would have impartially consider'd the Manner and Circumstances of my Appearing, and the Nature and Tendency of my Doctrine, which alone evidently enough shows whence I come, and whose Glory I seek.

** See chap.* 15. But Ye judge only by Worldly Affections and Passions, and not at all according to the Reason of Things: I on the contrary am so far from being led by such Byasses and Prejudices to judge wrong of Men, that I * neither Judge nor pass Sentence on any Man at all : but only endeavour by Teaching and Exhortation, to bring them to Repentance.
12. ver.
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16. And yet if I should assume and exercise my Authority at present to Judge and Condemn you for your Un-

13 The Pharisees therefore said unto him, Thou bearest record of thy self; thy record is not true,

14 Jesus answered and said unto them, Though I bear record of my self, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come and whither I go.

15 Ye judge after the flesh, I judge no man.

16 And yet if I judge, my judgment is true. for

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18 I that bear of my the Father sent me witness

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for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of my Self, and the father that sent me, beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father, if ye had known me, ye should have known my Father also.

belief; my Sentence would not want abundant Evidence of its being just and right. For besides that my own Testimony, is, as I have said, in my particular Case, of it self sufficiently credible; I do not insist upon that; but have another Testimony which you have no colour to refuse, even the Testimony, of my Father who has * many ways and * See *Paraphrase on chap. 5. ver.* by many wonderful Works testified that he has sent me.

17 & 18. This Testimony, I say, you have no Pretence to refuse. For your

own Law, to which you pretend the greatest Reverence, makes the Testimony of two Persons to the same Thing, valid in Causes of the greatest Consequence. Now this is the present Case before you. You have my own Testimony concerning my Self: And you have moreover my Father's Testimony concerning me.

19. The *Jews* reply'd, Where is your Father, that other Witness to whom you Appeal? *Jesus*, knowing their Perverseness, and by what worldly Affections they were hinder'd from understanding and receiving his Doctrine, answered them, Ye will neither understand who I am, nor who my Father is, though I have often and sufficiently Explain'd my self, so that you have not wanted Means and Opportunity of Knowing, but are only blinded with obstinate and wilful Prejudices. † If you had been willing † *This is to learn who I am, by the Holy Do- Dr. Clarke's* doctrine I have delivered, you would al- get's. so easily have understood who it is that I mean by *my Father*, which sent me into the World to make known this Doctrine to you: But so long as ye cannot endure to believe, that the Doctrine which I Preach, is God's Message to you; nei- ther

ther can ye endure to hear who my Father is, whose Messenger I am, to Reveal it to you.

20. These things *Jesus* spake with great Freedom and Sharpness, openly in the Temple it self, and in the Treasury where the Chests for the Offerings were kept; a place from whence it was not easy for him to have escaped, and where his bitterest Enemies the Chief Priests and Rulers of the People frequented. Nevertheless, because the appointed Time of his last suffering in Obedience to the Will of God was not yet come, the Divine Wisdom so over-ruled the Malice of his Adversaries, that no Man offered to lay hands on him at that time.

21. * But *Jesus*, knowing that their Hearts boyled against him, and that they were contriving his Death; continued his Discourse to them in the following manner. I shall shortly return to him that sent me, when you will desire more than ever to have me in your Power; And all that you will get by persisting in your hatred of me, is to be destroyed for your Sins in this World, and Condemned for them in the other. [But as for my self, I am going where I shall be out of your reach for ever.]

22. Then said the Pharisaical *Jews*: Does he intend to get out of our hands by *killing himself*? [Because he says he is going where he shall be out of our reach for ever.]

23. To this perverse Question *Jesus* answered: No; What I say, is not so much because I am concerned to save

20. These words spake *Jesus* in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

21 Then said *Jesus* again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the *Jews*, will he kill himself because he saith, whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath,

* The Paraphrase from hence to the end of the Chapter, is taken for the most part from Dr. *Claget*, with some Additions and Alterations.

neath, I am above: of this world, I am not of this world.

24 I said unto you, that ye shall die in your sins: if ye believe not that I am the Son of Man, ye shall die in your sins.

25 They answered and said unto him, Who art thou? And *Jesus* said unto them,

neath, I am from
above : ye are
of this world, I
am not of this
world.

My self from your Designs against me, as to admonish *You* of *your own Danger* [in persisting impenitently to Disbelieve and Reject me. Which that you may be sensible of and avoid, or be utterly inexcusable if you will not,] I now tell you again, what I have often told you before, that the Reason why ye disbelieve and reject me, is [not at all for want of sufficient Evidence of my being sent from God; but wholly and solely] because your Ends and Designs, your Spirit and Temper, are contrary to mine. *Your Affections* are wholly fixed on this present World : And *my design* is to take them off from it. *You* do not relish Spiritual Rules and Heavenly Truths : And I came from Heaven to instruct you in none but such.

24 I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am *he*, ye shall die in your sins.

24. Now so long as ye continue in this Disposition, 'tis impossible indeed ye should ever believe that I am the Light of the World, [or give your selves up to be guided by my Instruction. And therefore * I said unto you, that continuing impenitent ye would certainly be at length destroyed for your Sins in this World, and condemned for them in the other. For,] since the only Reason of your Unbelief, is your Worldly and Carnal Affections ; 'tis plain there is no Remedy for you, seeing you will not become honest and good Men [and prepared to receive my Doctrine, which is the only way to Salvation ;] there is no Remedy, I say, but your Sin must be inexcusable, and your Destruction not to be avoided. * ver. 21.

25 Then said they unto him, who art thou ? And Jesus saith unto them, Even

25. Upon this [Authoritative Denunciation,] the *Jews*, as they asked him before *who was his Father*, now they demanded of him *Who Himself* was : To which perverse Question, *Jesus* answered ;

ed; what from the first I said I was, that I affirm to you still; [And if you ask me never so often, I can give you no other Account.]

26. He said moreover: I could take occasion from these unreasonable Questions of yours, to charge you with several things which you would not care to hear. * But I pass them by at present; leaving only this One Thing with you, which you would do well to consider and remember: *viz.* He that sent me is the Author of Truth, and expects to be believed, and you will find it a terrible thing to despise his Authority; [which you do,* by rejecting me; For] in all the Instructions which I have given the World, I have kept to my Commission, and delivered nothing but what he will justify.

27. Notwithstanding all this, the Jews did not yet apprehend that Jesus spake to them of God the Father. And he did not think fit to explain himself more fully at that time; because he had said enough to enlighten honest Minds; and to have said the thing more plainly, would have drawn their Fury upon him, which at present he intended to avoid.

28. Instead therefore of saying expressly that God was his Father, he proceeded to lay such Things before them, as might tend either to calm their angry Spirits, and put them into a more considering Temper, or at least lay a Foundation for their Repentance and Faith afterward, when they should see those Things fulfilled in him which he foretold of himself. He spake therefore to

the same that I said unto you from the beginning.

26 I have many things to say, and to judge of you: but he that sent me, is true; and I speak to the world, those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of my self; but as my Father hath taught me, I speak

* This latter part of the Verse may otherwise be thus Paraphrased; But however ye may dislike them, they are certainly true; being I speak nothing but what I have commission from my Father, the Author of Truth, to declare.

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this purpose : I know the *Jews* will put me to an Ignominious Death ; and when they have so done, they will think they have done their Work effectually ; But I tell you beforehand, that soon after that, it * will appear yet more evidently than now it does, who I am, and who my Father is ; and that I have not gone about to deceive you, by pretending an Authority which I have not ; but have faithfully delivered that Doctrine, which my Father will justify ; and have summoned you by those Threatnings, which if you continue in your Unbelief, he will punctually execute.

29 And he that sent me is with me : the Father hath not left me alone : for I do always those things that please him :

30 As he spake these words many believed on him.

31 Then said Jesus to those Jews, which believed on him, If ye continue in my word, then

29. Then you will be convinced, that he that sent me, stands by me ; and that the Father, though you were most confident that he had forsaken me, does undeniably appear in my behalf ; and therefore that I never said nor did any thing but what was perfectly agreeable to his Mind and Will.

30. Now upon *Jesus's* foretelling thus what would happen to Himself and to Them afterwards, and the Assurance wherewith he did it ; several, that heard him, were dispos'd to consider and compare what they had known [and heard] of him before ; and being perswaded that he was a Person sent from God, [they declared that they would become his Disciples.]

31. But *Jesus* knowing who these were, and that their Faith was not so firm and well-grounded as it should be ; [and that with these new Professors many of the Unbelieving Jews hypocritically joyned themselves, † with intent to take † ver. 37 some and 40.

* This was fulfilled by his Resurrection and Ascension, the sending of the Holy Ghost, and the wonderful Destruction of the Jewish Nation.

some private opportunity of killing him,]

He said to them all : If ye Believe on me indeed, and are induced so to do, not only by my Works and other Signs of a Prophet which ye discern in me, but also by the Purity of the Word which I Preach unto you ; and are resolved not to fly off from me because of my Doctrine, but to conform your Minds and Practices to it ; then shall ye be my Disciples indeed. For if you will but do that which I command you, the Reasons why ye should believe on me will take such fast hold upon your Minds, that nothing can be able to shake your Faith.

32. And as by believing me, you begin to know the Truth ; so by doing according to my Word, you shall know it more perfectly : And by this means, you may gain the greatest and most desirable *Freedom* in the World.

33. The *Jews* who had pretended to Believe on him, [misunderstanding these last Words, as if he had spoken of a Secular and Bodily *Freedom*,] replied : We have a natural Right to *Freedom*, being descended, not from a Servile People, but from *Abraham* ; and we have not lost that *Freedom* to which we have this Right by Nature, having never become any Man's Bond-Slaves, but being governed by our own Laws. What *Freedom* then can you pretend to give Us, who are free already ?

34. *Jesus*, somewhat moved at their Perverse Misapplication of his Words, answered with some vehemency : Nay, but I speak of a better *Freedom*, and a worse Bondage, than that which you are so much concerned about. For my meaning is, that he who knows the

are ye my disciples indeed.

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abrahams seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ?

34 *Jesus* answered them, Verily, I say unto you, Whosoever committeth sin, is the servant of sin.

35 And

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36 If therefore make yo ye shall indeed.

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35 And the servant abideth not in the house for ever; but the Son abideth forever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abrahams seed; but ye seek to kill me, because my word hath no place in you.

Truth, and is led by it, shall be free from the Servitude of Sin; and there cannot be a greater Slave than he whose will is enslaved to his Lusts.

35 & 36. I know indeed that you value your selves upon your belonging to the Family and House of God, which was first set in Order by Moses, and was afterward to be administred according to his Law; [and that upon this account you will say you have already all possible Freedom, even in that Spiritual Sense also which I am speaking of.] But I must tell you, that [neither is this Privilege whereof ye boast, sufficient of it self to give you that perfect Freedom from the Power and Dominion of Sin, which I now speak of; neither was] the Authority of Moses intended to last always, but only for a time, like that of a Servant, and to give place at length to the Authority of the Son, whose Government in God's House is to continue for ever. [Wherefore the only way for you to preserve to your selves the Privilege of God's Family, and to obtain a perfect Freedom from the Slavery of Sin, is to submit to the Authority of the Son who is now come, and to continue under his Doctrine and Government.]

37. And this you would do, if you were as truly Abrahams Seed by likeness of Disposition and Manners, as I acknowledge you to be by Natural Descent. But instead of this, you on the contrary go about to destroy me; and that for no other Reason, but because my Doctrine is too Holy and Good for you, and because your Minds are so possess'd with worldly Affections and Lusts, that it can take no Place in you.

38. And

38. And indeed, so long as I speak those Things that are agreeable to the Mind of my Father ; and you will do those contrary things which plainly show to what Father you belong ; there is no possibility that we should agree better than we do.

39. *To this the Jews answered :* What Father do you suppose we belong to ? We have already told you, that *Abraham* is our Father. *Jesus* reply'd : I have granted that he is so, in the Natural and Carnal Sense : But if he were your Father in that Sense which would make most for your Honour and Advantage, ye would do Works like *Abraham's* Works, and show that you have Tempers and Dispositions like his.

40. But now quite contrary, ye seek to kill *Me* without any just cause ; which ye ought not to design against any Man whatsoever. And the true cause of your Malice is, that I have told you the Truth ; and this is the more inexcusable, because it is that Truth which God reveals to you : whereas *Abraham* was a great Example of Humility, and Teachableness, and readiness to believe and obey all Divine Revelations, how hard soever it was to Flesh and Blood so to do.

41. Your Deeds show who is your Father. *The Jews answered :* We are content that our Father should be known by our Deeds. For as we are not born of an Adulterous or Idolatrous Race, but of Parents that worship God, and him only : So neither do We our selves serve any other besides Him. And therefore, as *Abraham* was our Earthly Father ; so God, and God only, is our Heavenly Father.

38 I speak that which I have seen with my Father : and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our Father. *Jesus* saith unto them, If ye were *Abraham's* children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God ; this did not Abraham.

41 Ye do the deeds of your father. Then said they unto him, We be not born of fornication ; we have one father, even God.

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42 *Jesus said unto them, If God were your father, ye would love me, for I proceeded forth, and came from God; neither came I of myself, but he sent me.*

43 *Why do ye not understand my speech? even because ye cannot hear my word.*

44 *Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.*

42. *Jesus replied: If God were your Father, as you say; you would Love him; and then you would Love Me also for his sake; For as I came at first with his Authority, so I now stand here speaking to you in his Name. Neither do I pretend this without Testimony from God, as those do who come of their own Heads, and set up for themselves under colour of coming from God; but the proofs of my Commission are so evident, that if ye would judge honestly, ye could not but confess that God has sent me.*

43. *If God be your Father, why do you understand his Language no better, nor acknowledge that Spirit of Integrity [and true Holiness] which runs through all that I say, and which ought of it self to induce you to believe, that I, who deliver a Doctrine worthy of God, was sent by him to deliver it? [Why do you not, I say, understand this?] Even because my Doctrine is troublesome and painful to such as you are, and you cannot with any Patience endure so much as to hear it.*

44 & 45. [The Truth is,] *He whom ye resemble and Obey, is your Father: And therefore the likeness of your Manners and Dispositions, and your obstinate Inclinations to fulfil the Lusts of the Devil, plainly show you to be his Children. For as he sought the Dearth of Adam and his Posterity at first, and has bent himself ever since to destroy those especially, whom God raised up for the great Benefit of Mankind: Just so are ye now disposed against Me, whom God hath sent to save the World. And as He having first served his malicious Ends by a Lie, has ever since hated the Truth, which is not for his Turn; and*

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when he Lies, does according to his own Nature and Temper: So in this also ye are his Children; For if I should tell you Lies and flatter you in your Sins, you would not contradict me; But because I will not suit my Doctrine to your Lusts and Interests, but tell you the Truth, for this very Reason you believe me not.

46. If I have done any thing that makes me unworthy of Belief, why do not some of you convince me of it? And if my Doctrine it self be worthy of Belief, why do ye not believe me?

47. For there is no want of any other necessary Evidence to induce you to it; But every one that has an honest Mind, would, in such a Case as this, rejoyce to have God's Truth propounded to him; as a Child of like Dispositions with his Father, is delighted with his Father's Conversation. The only Reason therefore, why ye cannot endure God's Word which I speak unto you, is because ye are not the Children of God, but of quite contrary Dispositions to him.

48. Here the *Jews*, unable to bear these severe Reproofs, broke out into Rage and Revilings, saying: Can any Man blame us for asserting [that you are an Enemy to our Nation and Religion, and] that you hate the People of the *Jews* no less than if you were a *Samaritan*, and that you are governed by a Lying Spirit, [or are Mad?] For who but a *Samaritan* [or a Madman,] would say that the Children of *Abraham* are not the Children of God, but the Children of the Devil?

49. But *Jesus*, though he had used great sharpness before in representing them to themselves, yet now being to

45. And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God, heareth Gods word: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews and said unto him, Say we not well, that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but

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Chap. VIII.

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you, If a man
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52 Then said
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show his resentment of their Reproaches,
he answered them with great mild-
ness, saying: I am not governed by a
Lying Spirit, [nor am Mad;] But be-
cause I will say no other Things, than
such as tend to the Honour of my Fa-
ther, therefore you speak thus dishonour-
ably of me.

50. However, I am not moved with
these Reproaches: For my own Glory
is not the thing I aim at: Only I must
tell you, that there is one, for whose
sake I willingly endure these Indigni-
ties, who will vindicate me from this
dishonour.

51. Leaving therefore my Cause to
Him; I say with the same assurance
that I have always said it: If a Man
Believes and Obeys my Doctrine, he
shall live for ever. Remember that I
have told you so again, notwithstanding
your provoking Language and Behavi-
our; for I do not by any means desire
your destruction.

52. The Jews, nothing softened with
this mildness, [continued in their former
Rage, and] perverting his Words as if
he had spoke of Exemption from Tem-
poral Death, replied in the same re-
proachful manner: Now it is undenia-
bly plain that you are governed by a
Lying Spirit, [or are Mad.] For Abra-
ham kept the Word of God, and so did
the Prophets, and yet they are all Dead:
And you say; If a Man Believes and O-
beys your Doctrine, he shall live for ever.

53. Abraham and the Prophets, could
not so much as make themselves Immor-
tal; and you pretend to make others so.
Are you greater therefore than our Fa-
ther Abraham and the Prophets?

54. *Jefus* answered: If I make my self greater than I am, I should get more Shame than Honour by it. But it is my Father that declares me to be what I pretend that I am. And that you may no longer be able to doubt who I mean by my Father, I tell you plainly it is he of whom ye say that he is your God, the God of *Abraham* and of the Prophets.

55. But though you own him to be your God, yet you are as far from knowing and pleasing him, as if ye owned him not at all. But I know that what I say and do, is not of Vain-glory, as you affirm; but is all designed for his Honour, and is acceptable to Him. And if I should say otherwise, I should belie my self, as you belie me; which I am not to do in Compliance with you, or in Contempt of Applause. And therefore, to speak the Truth as it is, I do both know what is acceptable and well-pleasing to the Father, and am assured also that I do nothing but what he approves.

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56. And that which I am to accomplish in the World, is so much for the honour of God, and the Benefit of Mankind, that your Father *Abraham*, to whom God revealed something of it, was so transported with Joy, that he * desired nothing more, than to have seen me as you see me. But as far as he did see me, he was delighted with that, which you have in great Abhorrence. So great a difference there is, between *Abraham*, and you that glory in being his Children.

57. To this the *Jews*, resolving to wrest all his Words to such a Sence as might make him ridiculous, answered: You have not yet lived half an Age;

54 *Jesus* answered, If I honour my self, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God:

55 Yet ye have not known him; and if I should say, I know him not, I should be a liar like unto you: but I know him, and keep his saying.

56 Your father *Abraham* rejoyced to see my day: and he saw it, and was glad.

57 Then said the *Jews* unto him, Thou art not yet fifty years old,

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old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily I say unto you, before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

and do you pretend to have seen *Abraham*, who died so many Ages since?

58 Whereupon *Jesus*, taking occasion at last to utter that Truth, which would explain and vindicate all the great Things, which he had justly said of himself, and which they made so much difficulty to understand, replied: You see me indeed now a Man [like your selves, and I appear to you One of as late Original, and as short Life as your own;] But really before *Abraham*, and before all Generations, I had a Being with *Him*, of whom *Moses* told the Israelites, that his Name was *I A M*.

59. At this saying, the *Jews*, judging it Blasphemy in the highest degree, because [they thought] he had made himself not only greater than *Abraham*, but as it were * equal with God, fell into the * *Chap. 5. ver. 18.* utmost Rage: And thinking him not worthy to be answered any otherways, than by an immediate and zealous Attempt upon his Life, which Attempt they had now Colour enough to justify; they took up Stones to cast at him, and kill him. But *Jesus*, seeing now that no good was to be done upon them, avoided their Rage, as he was wont to do, and went out of the Temple through the Crowd, unseen and untouched by his Enemies.

C H A P. IX.

Jesus gives Sight to a Man Born Blind, ver. 1. The Gospel fitted to Convert the Humble and Teachable, not the Proud and Wilful, ver. 39. Unbelievers cannot plead Ignorance, or want of Evidence of the Truth of Religion, ver. 41.

1. **A**FTER these things, as *Jesus* was walking with his Disciples, from *Jerusalem* to some of the Neighbouring Villages, they saw by the Way-side a
* ver. 8. Man that was born blind, * begging.

2. Upon which occasion the Disciples asked *Jesus*, saying: Master, how comes it to pass, that this Man was born Blind, rather than another? Was it for any Sin, that he himself *had* committed in some former State, or *would* commit here? Or was it upon Account of some Fault, that his Parents had been guilty of before him?

3. *Jesus* replied: 'Twas not intended for the Punishment of any particular Sin at all. But the infinite Wisdom of the Divine Providence, suffered this Man to come into the World in this Condition, that I might have an Opportunity of working a notable Miracle upon him, and of remarkably Evidencing the Power of God, which accompanies my Preaching, and attests and confirms my Doctrine.

4 & 5. And alluding to the present Occasion of the Cure, which he was about to effect, he said: For this purpose came I down from Heaven, that I should be the Light of the World; to give Sight to the Blind, and to Enlighten them that walk in Darknes; to instruct the Ignorant, to rectifie the Erroneous, and to Convert the Wicked. And so long

1 **A**ND as *Jesus* passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 *Jesus* answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light

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as I continue here upon Earth, I must take all Opportunities of Benefiting Mankind; by relieving their Bodies, by Instructing their Minds, and by giving Proofs of my Power and Authority to save them. The Time will shortly come, when I shall be taken away from them: And then they can no more have the Advantage of my Personal Presence, to Heal and to Instruct them: What Time therefore I have yet left to continue in the World, I must employ wholly in this Work, which I was sent on purpose into the World to perform.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore and they which before had seen him, that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

6 & 7. Then, having by these Words raised in his Disciples a great Attention, and an Expectation of some extraordinary Miracle, he spit on the Ground, and having made Clay with the Spittle, he anointed the Blind Man's Eyes therewith, and bid him go and wash in the Pool of Siloam: (*which word signifying in the Jewish Language, Sent; might give him occasion to think of the Messiah, * who was Prophesied of under that Name:*) * See Gro- And accordingly the Blind Man went *tius* on the and washed, and immediately received place. the Use of his Eyes.

8 & 9. In the mean time, Jesus conveyed himself away, without the Blind Man's Knowledge; so as not to be present when the Man returned with the Use of his Sight. But the Neighbours, and such Passengers as happened to be then at the Place, seeing him at his return walking without Assistance, and with the perfect use of his Eyes, were greatly surprized and astonished, and knew not what to Believe concerning him: Some asking doubtingly; Is not this the Man, that used to sit here blind, and begging by the Way-side? Others asserting positively, that it was certain-

ly the very same Man, which way soever he came to have his Sight at present: And others saying on the contrary; Nay, it is impossible it should be the same Man, since no one ever heard of such a Cure, as the healing one born blind; yet he is indeed extraordinarily like him: But the Man himself affirmed, that he was the same Person.

10. Then they asked him: If you are the same Man, that used to sit here begging, and was born Blind; how come you now by the Use of your Sight?

11. The Man answered: As I was sitting by the Way-side begging, after my usual manner; there happened to pass by a Man, whose Name they said was *Jesus*; who observing me to be Blind, stopped and came towards me, intending, as I expected, to give me an Alms; But instead of that, he, to my great Surprise, after a little Talk, anointed my Eyes with a kind of Clay that he had made, and then bad me go wash in the Pool of *Siloam*: which having done, I immediately received the Use of my Eyes.

12. The People, not satisfied with this Answer, asked him again: Where is this Man you speak of, that we may from him make further Inquiry about this Matter? The Man answered: I know not: He went away as soon as he had given me the Directions I told you, and I never saw him at all, neither have I heard of him since.

13. Upon this there arising much Debate, the Matter came at length to the Pharisees Ears; and the Man was brought before the Council to be examined, concerning this Cure.

10 Therefore said they unto him, How were thine eyes opened.

11 He answered and said, A man that is called *Jesus*, made clay, and anointed mine eyes, and said unto me, Go to the pool of *Siloam*, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And

14 And the sabbath when *Jesus* the clay opened

15 The Pharisee so asked he had his sight unto the put clay mine eyes washed. see.

16 said for Pharisee man in God, but kept Sabbath others say can a man a sinne miracle there vision them.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes,

15 Then again the Pharisees also asked him how he had received his sight, He said unto them, He put clay upon mine eyes and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner, do such miracles? And there was a division among them.

14. For one particular Circumstance there was, which made them very solicitous to prevent its being thought a Miracle or a good work : And that was, that *Jesus* had done it upon the Sabbath-day, in Diminution to the Authority and Obligation of their Traditions.

15. The Council therefore, hoping to find out some Objection against the Truth of the Miracle, commanded the Man to give them a particular Account, of the manner and Circumstances how *Jesus* had Cured him. The Man answered: He made a sort of Clay, and anointed my Eyes with it, and then bad me go and wash in the Pool of *Siloam* ; which I did, and immediately thereupon received my Sight.

16. To this, the more obstinate and wilful of the Pharisees, who were most strongly prejudiced against *Jesus*, and resolved not to believe any Testimony whatsoever in his Favour, replied : Well, we know not what to make of the Cure ; but this we are very sure of, that the Person who you say effected it, is not a good Man, nor sent from God, seeing he keeps not the Sabbath, and observes not our Traditions strictly. But others of them, who were somewhat more Moderate and less Superstitious, said : Nay, if you once grant the Truth of the Miracle, 'tis by no means credible that God would enable a Deceiver, to perform so great and beneficial a Work, for a Testimony of his Divine Commission ; If therefore you will effectually destroy this Man's Authority, there is no other way, but to enquire strictly into the Fact, if you can find out any Mistake or Deceit therein. Thus there was a Division among the Pharisees themselves, about *Jesus's* giving Sight to the Blind Man, 17. They

17. They asked the Man therefore again, saying, What Opinion have you your self of this Person, who you say hath given you your Sight? The Man answered: I suppose he must needs be a Prophet; For such a Cure as this, cannot, I presume, be the Effect either of Accident or Art.

18 & 19. The Pharisees then, seeing the Man possessed with a favourable Opinion of Jesus, began to suspect Him also, as if he had not really been born Blind, but, being secretly a Disciple of Jesus, had only pretended Blindness for some time, that he might gain his Master the false Honour of a reputed Cure. Sending therefore for the Man's Parents, (who by especial Providence, to give undeniable Evidence of the Truth of the Miracle, and to take away all Excuse from the malicious Unbelief of the Pharisees, were yet alive,) they asked Them, saying: Is this your Son, who you say was born Blind? If you are sure it is the same Person, and if you are sure he was really born Blind, and has continued so till this Time, pray tell us how comes he now to See?

20 & 21. The Man's Parents answered: That this is our Son, the very same Person that was born blind, we are very well assured: Also that he was really born Blind, and has continued so ever since till this Time, we are no less Certain: But how he has now gained the Use of his Sight, or who it is that has wrought this great Cure upon him, this we are altogether ignorant of. We were not present when he received his Sight; nor know at all in what Manner, or by what Person, or by what Means the Thing was effected. Our Son is of full Age, able to give a suffi-

17 They say unto the blind man again, What sayest thou of him that he hath opened thine eyes? He said, He is a prophet.

18. But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, we know that this is our son, and that he was born blind.

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself. 22 These

22 words of parents, they fe Jews: Jews ha already any confess was C should out of gogue. 23 T said hi He is o him.

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22 These words spake his parents, because they feared the Jews : for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise : we know that this man is a sinner.

25 He answered and said, whether he be a sin-

cient account of his own Affairs ; and to Him we must wholly refer you, for satisfaction in this Matter.

22 & 23. This the Man's Parents said, with great Cautiousness and Fear. For the chief Priests and Pharisees had already agreed in Council, that whosoever believed *Jesus* to be the Messiah, should immediately be Excommunicated and declared an Apostate from their Religion. The Man's Parents therefore fearing, least, if they spake too freely of the Greatness of the Miracle, it should be interpreted as a Sign of their Inclination to believe in *Jesus* ; and that they should thereby draw upon themselves the Hatred and Ill-will of the Pharisees ; answered them, as I said, in this manner ; That they themselves knew nothing of the Matter, but referred them wholly to their Son, who was of Age to give a satisfactory Account of himself.

24. Hereupon the Pharisees, seeing the Cautiousness of the Man's Parents, and that they could Learn nothing from Them ; ordered the Man Himself to be called in, the second time ; and said to him : If it be really true, that you were born Blind, and that you have now received your Sight ; give God the Praise, who has vouchsafed you so great and wonderful a Mercy : But do not think that this *Jesus*, who you say pretends to have cured you, was at all the Author, or Cause, or Instrument of this Blessing : For we are well assured, that he is a Wicked Man and a Deceiver ; being a Breaker of the Sabbath, and a Neglector of our Traditions.

25. The Man replied : Whether he be a Wicked Man, or not, you may Judge as you please ; But one thing I am

am sure I am not deceived in; and that is, that whereas I was Blind all my Life before, now I see perfectly well.

26. The Pharisees, being invincibly prejudiced, and therefore still desirous to find out, if possible, some pretence of an Objection against the Miracle, bad the Man then relate to them *once again* all the particular Circumstances of his Cure, that they might yet more particularly review and Examine them, and more strictly weigh and consider them.

27. The Man seeing they would never be satisfied; and being provoked at their impertinent and malicious Curiosity, answered: Have I not already given you as distinct and full an Account, as is possible, of the whole Matter? Why would you have me repeat the same Thing over and over again? Is it, that you your selves would be at length convinced of the Greatness of this Man's Power, and become his Disciples?

28. The Pharisees enraged at this Answer to the highest degree of Fury and Passion, replied with many reviling and reproachful Words: No; We know indeed that *you* are this Man's Disciple, as your Partiality for him all along in this whole Affair has sufficiently discover'd; We see how fond you are of New Sects and strange Doctrines, and how easy you are to be imposed upon by any Deceiver: But *We*, whom instead of answering thus rudely, you ought in Matters of Religion to be wholly guided and directed by, persevere stedfastly in our firmness to our ancient Religion, the Law of *Moses*.

29. We know certainly that *Moses* was a Prophet sent from God, and that his Law is an Authentick Revelation of

ner *or no*, I know not: one thing I know, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee; how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear, wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are *Moses* disciples?

29 We know that God spake unto *Moses*; as for

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30 The man
answered and
said unto them,
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yet he hath open-
ed mine eyes.

31 Now we
know that God
heareth not sin-
ners: but if any
man be a wor-
shipper of God,
and doth his
will, him he
heareth.

32 Since the
world began was
it not heard that
any man opened
the eyes of one
that was born
blind.

33 If this man
were not of God,
he could do no-
thing.

the Will of God, fully and sufficiently
attested to be of Divine Authority: But
as for this Upstart, whom you are so
eager to follow, we know not what
Authority he has, or that he can pretend
to any at all.

30. The Man replied: Why, this indeed
is a very strange thing, that a Man should
have Power to work so extraordinary a
Miracle, as giving Sight to one Born
Blind; and yet ye not be able to Judge
with what Authority he comes, or whe-
ther he has any Authority at all.

31. I thought it had been a Rule a-
mongst you, in judging of a Man's be-
ing a true or a false Prophet, that God
never gives Wicked Men and Deceivers,
a Power of working extraordinary and
unparalleled Miracles, openly in Con-
firmation of their Doctrine, in Testimo-
ny of their Divine Commission, and
without opposition of any greater Power
to withstand them; But that so great a
Privilege was granted only to Holy
Men and Prophets, sent immediately
by God upon extraordinary Occasions,
to make particular Discoveries and Re-
velations of his Will.

32. Now the Miracle that this Man
has wrought upon me, is one of the most
eminent Instances of this kind, that ever
was heard of. For among all the Won-
ders we read of, that were done by the
Antient Prophets, or even by Moses
himself; there is no Example of Sight
being given to one that was Born Blind.

33. It is impossible therefore but this
Man must be a Prophet sent from
God, since he does as great and even
greater Things, than any of those, whose
Commission you acknowledge to have
been undoubtedly Divine.

34. The

34. The Pharisees, enraged at the Man's presuming to argue and dispute thus with them, answered: You are a Bold and Impertinent Fellow, brought up all your Life in Ignorance and Wickedness, with an Understanding as Dark and Blind as your Body; and do you pretend to instruct us, who are Teachers and Guides of the People, Men eminent for Learning and Skill in the Law, and for extraordinary Holiness and strictness of Life? *And they ordered him to be Excommunicated and declared an Apostate.*

35. After which, Jesus meeting him, and having heard that the Council of the Jews had cast him out, he said to him; Do you Believe on the Messiah, the Son of God?

36. The Man replied: Sir, I expect and hope for his coming; And if he be already come, I beseech you tell me Who and Where he is, that I may go and profess my Belief in him.

37. Jesus answered: He is already come; and you your self have both seen him, and experienced his Power. For it was he that lately gave you the use of your Sight; and it is he that now talks with you.

38. The Man replied: Lord, I believe and am fully convinced, that you are indeed the Messiah, the Son of God. *And he kneeled down before Jesus, and worshiped him.*

39. Then said Jesus: With most admirable Wisdom and Justice, hath the Divine Providence and unerring Counsel of God, so ordered Things, that by means of my coming into the World, they that were Blind might receive their Sight; and on the contrary, they that think they See best, might be discover'd

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe: And he worshiped him.

39 ¶ And Jesus said, For judgment I am come into this world: that they which see not, might see; and that they which see,

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40 of the which him h words unto we bl

41 unto were shoul sin: say, there sin re

see, might be made blind.

to be truly Blind. *Meaning, by an easy and customary Allusion to the Matter then before him; that as the Gracious Dispensation of the Gospel, was a glorious and effectual means of bringing Ignorant, but Humble and Teachable Persons, to the Knowledge of the Truth, and of the way to Eternal Life; (whereof his giving Sight to the Blind Man was a most apt Emblem and Similitude :) So on the contrary, the Ignorance of Proud and Incurable Men, such as were the unbelieving Jews, was by this very Means of the Preaching of the Gospel, render'd only more manifest and inexcusable.*

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

40. But the Pharisees, who were present when Jesus spake this, understanding his Words perversely and absurdly in the literal Sense, replied in a Scoffing manner: Why, Do you think then indeed, that we are become *Blind*?

41. Jesus, knowing their malicious Obstinacy, answered: No; if ye were indeed *Blind* in that Sense, so as by any natural Impediment to be prevented from seeing my Works, ye might perhaps have seemed to have some kind of Excuse for your Infidelity. But now since, as you say, you See plainly, and therefore cannot pretend to be ignorant of these my mighty Works, which are an undeniable Evidence of my Divine Commission: Your obstinate Infidelity, in rejecting the plainest and strongest means of Conviction, is absolutely without Excuse.

C H A P. X.

Christ distinguished from all False Teachers, ver. 1. Of his purchasing to himself an Universal Church, ver. 16. Why Jesus did not in express Terms declare himself to be the Messias, ver. 25. Humility and Teachableness the necessary Preparatives to receive the Gospel; and that Insincerity is the only Cause of Men's Unbelief, ver. 26. Of Jesus's being the Son of God, ver. 33.

1, & 2. **A**FTER these Things, Jesus observing how the Chief Priests and Pharisees grew every Day more and more enraged to see many of the People follow him and embrace his Doctrine; and knowing on the contrary how ready they would be to encourage the People to follow any such false Teachers, as would flatter them in their Vices, and spread Doctrines fitted to promote the Worldly Designs and Temporal Grandeur of their Rabbies and Elders; and how these Men themselves, without any regard to the true Design of their Office, did, with only Coverous and Ambitious Intentions, affect to be looked upon as the *Guides and Leaders, the Shepherds and Pastors of the Flock of God*: He rebuked them for their Corruptions, and asserted his own Authority, and distinguished himself from all false Teachers, in the following Manner; accommodating his Discourse, as usually, with figurative Expressions alluding to the present Occasion. *Verily*, said he, *whoever goes into a Sheepfold, not regularly by the Door, but climbing disorderly and violently over the Fence; cannot be lookt upon as any other than a Thief or an Enemy, that comes either to steal or to destroy the Sheep; For without doubt the true Shepherd, that is sent to feed and*

Verily verily, I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entreth in by the door, is the shepherd of the sheep.

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look after the Sheep, will not go in by any other Way, than by the Door, and by that Way which the Owner of the Sheep has appointed: Thus, whoever pretends to feed and guide the Flock of God, to Teach and Instruct his People; and yet goes not to them in the Way which God has appointed, and following the Method which He thinks fit to reveal, but will go in a Way of his own inventing, and according to his own Fancy or corrupt Inclination; is certainly, notwithstanding any Pretences of Zeal or Authority, an Enemy and Hinderer of Mens Salvation. For without question, every one that sincerely and without Worldly Designs, intends only to reach and instruct Men in the Way of Salvation; will go only in what Method God shall think fit to appoint, and will submit entirely to His Directions.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know

3 5 4. *To the Shepherd that comes in this Way and Manner, the Porter openeth the Door; and the Sheep which are committed to his Charge, hear and know his Voice; and he calls them by their Names, and leads them out to Pasture, and goes before them Himself, and they willingly follow Him: Thus to Christ, and to all sincere Preachers of Righteousness, who come not with any Worldly Designs, but wholly in the Way that God has appointed; good and well disposed Persons, prepared by pious Inclinations and the Grace of God, readily submit themselves, and receive Instruction, perceiving the Authority and Excellency of the Doctrine proposed to them.*

5. *But to a Stranger that climbs up over the Fence, the Sheep will not go; but will flee from him, not knowing his Voice, but being terrified at his coming: Thus by false, proud, and worldly-minded Teachers;*

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who

who persist obstinately in Ways of their own inventing, and refuse to promote that Method of Man's Salvation, which God reveals; pious and well disposed Persons will not be seduced; but only such, who can thereby serve their Worldly Interest, Pleasure, or Ambition.

6, & 7. This Parable *Jesus* spake in the Hearing of the Pharisees, without adding at first any Explication. But afterward, perceiving that they had not at all understood what he meant, he added and said: Verily, if ye will bear that I should tell you plainly the Truth, *I my self am the Door of God's Sheepfold*; the *Way*, which God has revealed for the Salvation of Men; the great *Shepherd*, whose Doctrine all Preachers of true Religion must instruct Men in, as the only Method which God has appointed for the bringing them to Happiness and Eternal Life.

8. All that have set themselves up in other Ways, and have pretended, or do pretend to teach Men other Methods of Salvation, and other Doctrines in Opposition to mine, are Thieves and Robbers; * who destroy and scatter the Sheep, instead of feeding them; that is, serve their own proud, ambitious and † coverous Ends, instead of teaching Men faithfully the Doctrine of Salvation. But sincere, honest, and well-disposed Persons, do by the Grace of God escape their Deceits, and are not seduced by them.

9. I am the *Door of God's Sheepfold*; the *Way*, which God has revealed for the Salvation of Men. Whosoever believes on *Me* as the Author of Life and Happiness, embracing my Doctrine, and seeking for Salvation only through *Me*, under my Guidance, and in that

not the voice of strangers.

6 This parable spake *Jesus* unto them: but they understood not what things they were which he spake unto them.

7 Then said *Jesus* unto them again, Verily verily I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door by me if any man enter in, he shall be saved, and shall go in and out, and find pasture

* *Jerem.*
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† *Ezek.*
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Method which God has reveal'd by Me ; shall receive such Knowledge and Instruction in all necessary Divine Truths, as will abundantly support, nourish, and guide him safely unto everlasting Life.

10 The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd : the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

10. Impostors, Deceivers, and corrupt Worldly-minded Teachers, pretend to instruct and guide Men ; only that they may have Opportunity of * * *Ezek. 34.* Ruling and Domineering over them, ^{2, 3, & 4.} and of promoting their own Worldly and Temporal Interests thereby. But, on the contrary, the only Design of My coming into the World, † is to inform † *Isa. 40.* the Ignorant, to convert the Wicked, ^{11.} to strengthen the Weak, to bring back those that err, and to conduct Men to Happiness and Eternal Life.

11. I am the good * *Shepherd*, the * See *E-* true Leader and Guide of the Flock of *Ezek. 34, 20.* God ; who desire only the Safety and *37, 24.* Good of those which are committed to my Charge ; and am so far from seeking any Worldly Advantage to my Self from them, that on the contrary I willingly undergo all Labours, and expose my Self to all Dangers and Sufferings, and am ready even to lay down my Life for their Sakes :

12, & 13. Whereas they that are hired for Wages, and perform their Service only in prospect of Gain, without having any natural and affectionate Concern for such as are committed to their Care ; when they see any Danger approaching, forsake their Trust, and desert those that are committed to their Charge ; neglecting their Duty, when there is no Worldly Advantage to be made by it ; and not having Resolution to expose themselves to any Temporal Hazard, for the Eternal Welfare and Benefit of others.

14, & 15. I am, I say, the good Shepherd, the Great Guide and Leader of the Flock of God. And there is such a mutual Affection, such a Likeness and Agreeableness of Disposition, between Me and those Persons whom I am to lead, instruct, and take particular Charge of, as a Shepherd doth of his Sheep; that they, perceiving the Excellency and Agreeableness of my Doctrine, quickly know and discern Me from all false Teachers, and come unto Me; and I know and readily embrace them: Even * in the same Manner as, by reason of the perfect Unity and Agreeableness that is between Me and my Father, I am absolutely and intimately acquainted with His Will, and He knows and entirely loves Me. Such an Affection, I say, and Agreeableness there is between Me and my Sheep. And a signal Instance of this Affection on my part, I shall shortly give; which is, that I shall lay down my Life for their Sakes.

16. Moreover, besides those of God's ancient Flock, the *Israelites*, who shall believe and obey Me, and by Me be brought to Salvation; there are also other well disposed Persons, scatter'd through the World in other Places and Nations, who shall at length hear the Sound of my Doctrine, and become my Disciples. These likewise will I bring and unite to the former; and they shall

14 I am the good Shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 There-

* *καὶ γινώσκω τὸν πατέρα*, ought not to be rendred, even so know I the Father. but simply, and I know the Father. For these Words are not the latter Member of the Similitude, (as our Translation makes them) in respect of the foregoing Words in the same Verse; but this whole Verse is one Member of a Similitude, in respect of the former Verse.

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all become * *One Flock under One Shepherd*. * See Ezek. 37. 22, & 24. joined together in One Holy Communion and Fellowship, in the Profession and Practise of One pure and undefiled Religion; and making, without Distinction of Nations or Families, One holy and undivided Church of God, under One Head, which is *Christ*.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

17. For this great End it is, that I am willing to lay down my Life: that I may thus purchase to my Self a Church out of all Nations and Ranks of Men, who by the Efficacy of my Death shall be Redeemed from the Wickedness and Misery of a corrupt World, to the Profession of my true Religion on Earth, and the Enjoyment of my eternal Happiness in Heaven. And for this Reason my Father loves Me, and hath committed all Power and Dominion to Me; because I am willing, in order to bring about so Excellent a Design, to lay down my Life and take it again.

18 No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

18. I lay down my Life, I say; not because the Power and Malice of my Enemies can prevail against Me; but freely and voluntarily, because it is the Will of my Father, and because it is necessary to the Salvation of Men, that I should do so. For this great End I have full Power to lay down my Life; and I have also Power to take it again. Believe me not, that I lay down my Life freely; unless I show that I have also Power to take it again: But if I restore my Self to Life again, and raise my Self up with the same ease as I suffer my Life to be taken away; then believe that it is not by my Enemies prevailing against Me, but by my own free Choice, and in Obedience to the Will and Appointment of my Father, that I lay down my Life.

19, 20, & 21. Upon *Jesus's* saying these Words, the *Jews* began again to be divided amongst themselves, and to fall into different Opinions concerning Him: *Some crying out*; The Man is possessed with a Devil, and is Mad; How have ye Patience to hear Him talk at this rate? *But others replying on the contrary*: Nay, it is impossible He should be either a Mad Man, or a possessed Person: For, Can Madness, or being possessed, enable a Man to give Sight to one that was born Blind? This Work, you must confess, was plainly and undeniably the Effect of no less than a truly Divine Power: And if his Actions be evidently the mighty Power of God; how then can you suppose, that his Discourses are only Madness, or the Ravings of an evil Spirit?

22, & 23. ¶ Now it was at the *Feast of the Dedication*, when *Jesus* made these Discourses to the People; which Feast was a yearly solemn Commemoration, * kept in Remembrance of *Judas Maccabens's* cleansing the Temple, and * *1 Maccab. 4. 56* & 59. & setting up and consecrating a new Altar, *2 Maccab. 10. 5 & 8.* after the Profanation of the Temple by *Antiochus*. And this Feast being in the *Winter-time*, *Jesus* therefore chose to walk in a Porch of the Temple, call'd *Solomon's Porch*, which was a Place convenient for the People to meet in and discourse in bad Weather.

24. As *Jesus* therefore was walking in this Place, some of the Chief of the *Jews* came about Him, and said: Why do you keep us so long in Doubt with uncertain and obscure Expressions? If you are indeed the *Messiah*, why do you not plainly and in express Words declare your self to be so?

19 ¶ There was a division therefore again among the *Jews* for these sayings.

20 And many of them said, He hath a devil and is mad; Why hear ye him?

21 Others said, These are not the words of him that hath a devil: Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And *Jesus* walked in the temple in *Solomon's porch*.

24 Then came the *Jews* round about him, and said unto him, How long dost thou make us doubt? If thou be the Christ, tell us plainly.

25 *Jesus*

25 *Jesus* answered and told you, believed the work do in my name, the witness

26 *Jesus* lieve no cause ye of my th I said un

27 *Jesus* hear m and them, follow m

25 Jesus answered them, I told you, and ye believed not : the works that I do in my Fathers name, they bear witness of me.

26 But ye believe not ; because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

25. *Jesus* knowing, that they who put this Question to Him, did not do it because they desired any Satisfaction, or wanted sufficient Means to know who He was, but only that they might have a Pretence to accuse Him before the *Roman* Governour for a seditious Design of setting Himself up to be their King ; replied : I have already given you abundant Demonstrations who I am ; so that there is no reasonable Room of doubting ; and yet ye believe Me not. The Works, I mean, which I have performed, as Testimonies of my Divine Commission, are undeniable Evidences of my being sent from God.

26. But it is no Wonder, that notwithstanding this, ye still disbelieve Me. For ye would continue to do the same, notwithstanding any other Declaration, which ye now hypocritically and maliciously desire, or any other Proof whatsoever that could possibly be given. For, the Reason why ye do not now believe Me, is not because ye have not already seen sufficient Evidence to convince you who I am, but because ye are obstinately and maliciously prejudiced ; against the Holiness of my Doctrine ; being of Tempers contrary to that humble and teachable Disposition, which I said was the Temper of those whom I called my Sheep.

27. They who are of that humble and teachable Disposition, free from Prejudices and Worldly Interests, and sincerely prepared to receive whatever shall appear to come from God ; quickly perceive the Excellency of my Doctrine, and are convinced by the Proofs of my Divine Commission, and are as willing to follow Me, as I am ready to acknowledge and embrace them.

28. To these Persons, and to these only, I will give eternal Life, and they shall never perish. For by believing on Me, and persevering in the Obedience of my Commands, they shall be enabled to withstand and overcome all the Temptations of the Devil, and all the Allurements and all the Persecutions of the World; so that no Force or Malice, either of Men or Devils, shall ever be able to take them away from Me.

29. & 30. My Father, who has appointed Me to be their Saviour, to instruct, preserve and bring them to everlasting Life, is greater than all, and has supreme and uncontrollable Power over all; so that nothing can oppose or hinder His Will and Pleasure. Now my Father and I are in effect One and the Same, in Power and Will; he having communicated *his* Power to Me. 'Tis therefore the same Thing to oppose My Will, as to oppose *His*: And therefore, since no Force can take out of *His Hands* those whom He determines to save, neither can any Power, as I said, be able to take them away from Me.

31. At these Words, the *Jews*, falling again into a great Rage, took up Stones to cast at *Jesus*, and kill Him.

32. But *Jesus* said to them: What just Provocation have I given you, that you should attempt thus tumultuously to stone Me? All the Works that I have done among you, in Proof of my Divine Commission, are such as tend only to the great Benefit and Advantage of Men: I have fed the Hungry, I have healed the Lame, I have given Sight to the Blind, I have cast out Devils, I have cured all sorts of Diseases, and I have raised the Dead: For which now of these good Works is it, that ye are so

28 And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

29 My father which gave them me, is greater than all: and none is able to pluck them out of my Fathers hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me?

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33 The Jews answered him, laying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thy self God.

33. The *Jews* replied: No; 'Tis not for any good Work, that we think you deserve to be stoned; but because you blasphemously and impiously arrogate to your Self the Power and Majesty of God; and, being a mere mortal Man, no whit superiour to us, you assume to your Self the Title of the Son of God, not in a dutiful and pious Sense, as we all do, but in a haughty and profane Manner, and in Derogation to the Honour and Glory of God, as if you were an equal Sharer in his Divine Power and incommunicable Attributes, and were to be lookt upon as your Self a God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

34. *Jesus* answered: How perversely do you seek Pretences to accuse and revile Me? What if I stiled my Self the Son of God, and declared my Self to be indued with His Power and Authority? Is this a just Reason why ye should call me a Blasphemer? Does not the Scripture it self, upon much smaller Occasions, call Men * *Gods*, * *Psal.* and *Children of the Most High*; even 82. 6. only because, being Judges and Rulers of the People, they act by Authority and Commission from God?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken:

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest

35, & 36. If then the Scripture it self, which ye cannot contradict or find Fault with, scruples not to call *ordinary Magistrates* Gods, only because they are in the Place of God, to Judge and Rule His People; How much more unreasonable is it in you to accuse Me of Blasphemy, for calling my Self the Son of God, who have by Nature an infinitely nearer Relation to God than any Earthly Magistrate ever had, and am sent into the World upon a much more

more extraordinary Occasion, with other Authority, with other Powers, and with other Testimonies of my Divine Commission, than was ever given to any Temporal Ruler or Judge?

37. Which Superiority, that it is not a bare Pretence in Me; but that I really have such Authority, such Powers, and such Divine Commission, as none before Me ever had; I do not desire you should believe upon my own Affirmation; Unless I also perform such Works in Confirmation of what I say, as you yourselves cannot with any tolerable Reason deny to be plainly the Effects of a Power no less than truly Divine.

38. But if I really do such Works, and ye cannot deny it; then, though you have no Respect for my Person, nor Regard to my own Affirmation concerning my Self, nor Disposition to believe and embrace my Doctrine upon Account of its intrinsick Holiness and Purity; yet at least let the undeniable Evidence of the mighty Works which I perform, overcome your Prejudices, and convince you, that there is between my Father and Me, a perfect Communication of Power, and Agreement of Will.

39. Here the Jews not knowing what to answer to this Argument, fell again into a Rage, and attempted to apprehend Jesus by Force. But the appointed Time of His Suffering being not yet come, He withdrew Himself privately from among them, and escaped out of their Hands.

40. And departing out of Jerusalem, He retired again over Jordan, to Bethabara, the Place where John the Baptist had at first Preached and Baptized.

meft; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand.

40 And went away again beyond Jordan, into the place where

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where John at first baptized ; and there he abode.

41 And many resorted unto him, and said, John did no miracle ; but all things that John spake of this man, were true.

42 And many believed on him there.

And there He continued some time, preaching and instructing such as resorted to Him, in the Nature and Doctrine of the Gospel.

41, & 42. And many believed on Him there ; more than in *Judaea* and *Jerusalem* : The *Place* it self contributing not a little towards their Conversion. For they remembered the Testimony that *John the Baptist* had given in that *Place* concerning Him : And observing that *Jesus* wrought many Miracles, and fully answered the great Character that *John the Baptist* had given of Him, they concluded, that if *John the Baptist*, who did no Miracles, would yet certainly have been believed to have been the *Messiah*, if he had not himself expressly denied it ; much more Reason was there to believe, that *Jesus*, who did so many mighty Works, and those professedly in Proof of His Divine Commission to that Office, was undoubtedly the expected *Messiah*.

C H A P. XI.

Jesus raiseth Lazarus from the Dead, ver. 1. Of the Malice of the Jews, ver. 46.

1, & 2. **N**OW while Jesus continued in the Country beyond Jordan, one Lazarus, a Friend of Jesus living at Bethany fell sick. And he had Two Sisters: The Name of the one was Martha; and the other was Mary, the same that afterwards * appointed Jesus's Feet at a publick Entertainment, and wiped them with the Hair of her Head.

* Mat. 26.
7.

3. These Two Sisters therefore being acquainted with Jesus, and knowing his Kindness for their Brother, sent immediately to let Him know what a dangerous Condition His Friend Lazarus was in. Hoping, that He, whom they had known to do so many Miracles for the Benefit of Strangers, would not be backward to come to restore to Health one that was his particular Friend.

4. Jesus hearing this Account, and having before resolved in His own Mind what He would do, said to His Disciples: This Sickness of our Friend Lazarus shall not finally prove mortal; but the Wisdom of Divine Providence has permitted him to fall into this Disease, that I may have an Opportunity of manifesting the Glory of God, and working a notable Miracle upon him, for the Proof of my Authority, and Confirmation of my Doctrine.

NOW a certain man was sick, named Lazarus of Bethany, the Town of Mary and her sister Martha.

2 (It was that Mary which appointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus lov'd Martha and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that, saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he

5, & 6. Nevertheless, notwithstanding this Declaration of His Intention to work a Miracle on *Lazarus's* Behalf, and that he was moreover known to have a particular Kindness both for *Lazarus* and for his Two Sisters, so that it might have been expected He would immediately have done something for him, without the least Delay; yet *Jesus*, designing to work the Miracle in a Manner very different from what either his own Disciples or *Lazarus's* Relations could expect, continued still Two Days after His hearing of *Lazarus's* Illness, in the same Place where He was before, without taking any further Notice, or expressing any more Concern for *Lazarus*.

7. But at length, at the End of Two Days, knowing that *Lazarus* was by that time Dead, He said to His Disciples: Come, let us go back again into *Judea*.

8. The Disciples, either not considering the Declaration that *Jesus* * had made upon His first hearing of *Lazarus's* Illness, or else understanding Him as if He had meant only that he would heal *Lazarus* without going to him, seemed very much surprized at this Motion, and said: Master, did not the *Jews* attempt to stone you there very lately, and will you now return thither again so soon, and unnecessarily expose your Self to the most extreme Danger?

9, & 10. But *Jesus* replied: Be not afraid for Me; I can still disappoint the Malice of the *Jews*, as before. For as a Man that travels in the Day-time, is in no great Danger of stumbling and falling, so long as he enjoys the Benefit of the Light of the Sun, and the

Darkness

* ver. 4.

Darkness overtaketh him not: So I, till the Time be finished, wherein my Father has appointed Me to preach His Will, to instruct the World by my Doctrine, and to convince Men by my Works; shall not be delivered up into the Hands of my Enemies, how great and how unwearied soever their Malice against Me may be.

11: But though the Danger were really greater than it is, and even as great as your Fears; yet I could not forbear going upon this Occasion. For our Friend *Lazarus* is fallen asleep, and I must go to him to awake him: *Meaning, that Lazarus was then dead, and that he intended to go and restore him to Life; which to the Divine Power was as easie a Thing, as awaking a Man out of Sleep.*

12, & 13. But the Disciples misunderstanding Him, as if He had meant only in the literal Sense, that *Lazarus* was asleep, and taking his natural Rest, replied: Lord, if he can sleep, it is a good Sign that his Disease is abated, and that he may probably recover. But *Jesus* meant, as I said, that *Lazarus* was really dead.

14. Seeing therefore the weak Mistake of His Disciples, He then told them plainly, saying; *Lazarus* is dead.

15. And I am glad, said He, for your sakes, that I was not with him, because now I shall have an Opportunity of doing a much more remarkable and signal Miracle, than if I had been with him sooner; for the greater Confirmation of your Faith. Let us now therefore go to him.

Chap. XI

seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that, he saith unto them, Our friend *Lazarus* sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, lord, if he sleep, he shall do well.

13 Howbeit, *Jesus* spake of his death; but they thought that he had spoken of taking of rest in sleep.

14 Then said *Jesus* unto them plainly, *Lazarus* is dead.

15 And I am glad for your sakes that I was not there (to the intent ye may believe) nevertheless let us go unto him.

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16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lien in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou

16. Then said *Thomas* to his fellow Disciples: Well, since our Master is fully resolved to go again into *Judaea*, though He was so lately in Danger of His Life there, and we cannot by any Perswasion prevail upon Him to forbear going, and to continue in this retired Place for the Preservation of His own Life; let us e'en resolve to go also with Him, and, if the Will of God be so, perish together with Him, rather than forsake Him, and suffer Him to fall alone into the Hands of the *Jews*.

17. *Jesus* therefore, with His Disciples following Him, went from *Bethabara* beyond *Jordan*, to *Bethany*; which was at such a Distance, that when they came thither, they found *Lazarus* had been already no less than Four Days dead and buried.

18, & 19. They found there also many of the *Jews*, Inhabitants of *Jerusalem*; who, because *Bethany* was very nigh the City, had come down in great Numbers to comfort the Two Sisters, *Martha* and *Mary*, after the Loss of their Brother. Providence so ordering Things, that there should be abundant Witnesses from among the Chief of the *Jews*, and out of *Jerusalem* it self, present at *Jesus's* working such an extraordinary Miracle, as raising one from the Dead.

20. Now when *Jesus* drew near the Village, *Martha* hearing that He was coming, ran out in haste to meet Him; and left her Sister *Mary* sitting still with her Friends in the House, nor yet knowing any thing of *Jesus's* Approach.

21. And as soon as *Martha* saw *Jesus*, she said to Him: Lord, I could heartily have wished you had come hither

ther a few Days sooner ; for if you had, I know you were able, and I doubt not but you would have been willing, to have cured my Brother's Sicknes ; and therefore I sent to give you Notice of it, as soon as possibly I could.

22. But now he is dead, there is no Hope of recovering him. Though even yet, whatever you should desire of God, I know would be granted you.

23. This she said betwixt Hope and and Despair ; believing that nothing was too hard for *Jesus* to effect ; and yet not daring to hope to see one raised to Life, after he had been Four Days dead and buried. *Jesus* therefore spake comfortably to her, saying : Do not despair ; your Brother shall rise again from the Dead.

24. *Martha* replied : Yea, Lord, I know that he shall rise again at the general Resurrection at the last Day : But though this is indeed great Matter of Comfort to us, yet we could not but wish, that if it had been the Will of God, he might at present have continued some time longer with us on Earth.

25, & 26. *Jesus* answered : I am the Author of Life, both present and future. And as I have Power to raise up all Men at last to the general Judgment ; so I have also Power to raise up whomsoever I please at present. Whosoever therefore believeth on Me ; as he shall not finally continue under the Power of Death, and perish for ever ; so he is at present holden of Death by my Permission only, and during my Pleasure. Dost thou believe this, *Martha* ?

27. *Martha* replied : Yea, Lord, I believe, and am fully satisfied, that you

hadst been here, my brother had not died.

22 But I know, that even now whatsoever thou wilt ask of God, God will give it thee.

23 *Jesus* saith unto her, Thy brother shall rise again.

24 *Martha* saith unto him, I know that he shall rise again in the resurrection at the last day.

25 *Jesus* said unto her, I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live ;

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this ?

27 She saith unto him, Yea Lord ;

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I believe that thou art the Christ the Son of God which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the Town; but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she arose up hastily, and went out, followed her saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet saying unto him, Lord, If thou hadst been here, my brother had not died.

33 When Jesus therefore saw her

are the *Messiah* the Son of God, the same that was promised by the Prophets, and have been long expected by the whole Nation of the *Jews*, and are now sent into the World for the Redemption and Salvation of Men; and that all Things therefore are in your Power.

28. And as soon as she had said these Words, she ran back to the House, and whispered to her Sister *Mary* privately, saying, ; *Jesus* is come, and waits to speak with you.

29. Which when *Mary* heard, she rose up immediately, and ran out in all Haste to meet *Jesus*.

30. Now *Jesus* was not yet come into the Village, but continued still in the Place where *Martha* at first met Him.

31. When therefore the *Jews*, who were in the House with *Mary*, comforting her after the Loss of her Brother, saw her rise up suddenly, and run out; they, imagining that her Design was to go to the Tomb, and weep over her Brother, went out after her to endeavour to prevent her immoderate Grieving: And by this means they all became Witnesses of the Miracle that *Jesus* wrought.

32. For, following *Mary*, they found that she did not go, as they expected, to the Sepulchre, but went in the common Road out of the Village. And when she came to the Place where *Jesus* was, she fell down at His Feet, and said: Lord, if you had come hither time enough, I am sure my Brother would not have died.

33, & 34. *Jesus*, seeing her, and her Friends that were with her, weeping and making great Lamentation, with

the highest Expressions of Grief and Sorrow ; seemed to be much troubled and concerned in His own Mind, as if He Himself likewise was no less grieved for His Friend *Lazarus*, than they who were his near Relations ; and He said to them, where have ye laid him ? They answered ; Lord, if you please, we will show you where his Sepulchre is.

35. *Jesus* then went along with them ; and as He was going towards the Sepulchre, they observed that He wept.

36, & 37. Some of the *Jews* therefore, seeing him weep, said : Look, how greatly this Man loved *Lazarus*. But others of them said : This Man, who pretends to have opened the Eyes of one born blind ; if he has really a Power of working such great Miracles, why was he not able to prevent his Friend's Death ?

38. Now when *Jesus* came at the Sepulchre, which was a Cave in a Rock, stopped with a great Stone ; he sighed again, seeming to express great Sorrow and Concern of Mind for his Friend ; and thereby raising the Expectation and Attention of all that were present, to see what He would do.

39. Which while they waited for with Impatience, he bad them take away the Stone from the Mouth of the Cave. Whereupon *Martha*, not yet daring to hope, notwithstanding all that *Jesus* had said to her, that her Brother should be restored to Life, answered : Lord, by this time he stinketh ; For he has been dead Four Days.

weeping, and the *Jews* also weeping, which came with her, he groaned in Spirit, and was troubled,

34 And said, where have ye laid him ? They say unto him, Lord, come and see.

35 *Jesus* wept.

36 Then said the *Jews*, behold how he lov'd him.

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ?

38 *Jesus* therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 *Jesus* said, Take ye away the stone. *Martha*, the sister of him that was dead, saith unto him, Lord, by this time he stinketh for he hath been dead four days.

40 *Jesus*

40 *Jesus* unto her, not unto thee, if thou believest, thou shalt see glory of

41 *Thomas* took a stone place where dead was. And *Jesus* his eyes Father thee thou hast heard

42 And that thou me always because people stand by that thou believe hast sent

43 And he had ken, he a loud voice *Lazarus* come

44 And was dead forth, both and for grave-cl his face was about with kin. *Jesus*

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, Father I thank thee that thou hast heard me.

42 And I knew that thou hearest me always; but because of the people which stand by, I said it, that they may believe that thou hast sent me.

43 And when he had thus spoken, he cried with a loud voice, Lazarus come forth.

44 And he that was dead came forth, bound hand and foot with grave-cloths: and his face was bound about with a napkin. Jesus saith

40. But *Jesus* replied: Did not I tell you, *Martha*, that I am the Author of Life, and have Power to raise up whom and when I please; and that therefore, if you were not too distrustful and unbelieving, you should see me gloriously evidence the Power of God residing in me?

41. Then they took away the Stone from the Mouth of the Sepulchre. And *Jesus*, lifting up his Eyes to Heaven, said: Father, I thank thee, that thou hast granted my Petition, and enabled me to perform this mighty Work.

42. And I know, *added he moreover*, that thou *always* grantest what I desire, and hast communicated to me *all Power absolutely at all Times*: But *This* I say *now*, for the Sake of the People here present; that I appealing expressly *on this particular Occasion* to thy Almighty Power for the Attestation of my Divine Commission, and *Thou* immediately answering my Request, and bearing Witness to me by a great and most undeniable Miracle; *They* may be fully convinced, that I am indeed sent by Thee; and that all that I say and do here upon Earth, is according to thy Will, and only for the Manifestation of thy Glory.

43. *And having thus said, he turned himself towards the dead Body, and spake aloud with a Voice of Power and Authority, saying: Lazarus, Come forth.*

44. At which Words the dead Man, being restored to Life in a Moment, came forth out of the Sepulchre, with his Hands and Feet tied up in grave-Cloaths, and his Face bound about with a Napkin. And *Jesus* bad the

Standers-by unbind him, and let him go.

45. Now This was so great and undeniable an Evidence of *Jesus's* Divine Power and Authority, that many
 * ver. 18, of the *Jews*, who were present, as *
 & 31. I said, upon Occasion of comforting *Mary* and her Sister after their Brother's Death; were convinced by this Miracle, and believed on *Jesus*.

46. But others of them, being obstinately prejudiced and incorrigibly wicked, so that no Proof whatsoever, no not even raising one from the Dead before their Eyes, could convince and perswade them to embrace a Doctrine inconsistent with their Vicious and Worldly Tempers; instead of believing on *Jesus*, went maliciously and informed the Pharisees what he had done; that they might consult how to oppose him, and consider of Means to prevent the Influence that so notorious and plain a Miracle was likely to have upon the the People.

47. The Chief Priests therefore and Pharisees, calling a Council, consulted among themselves, saying: What shall we do? 'Tis plain, and we cannot deny it, that this Man has indeed wrought many notable Miracles.

48. Now if we take no Notice of it, and suffer him to go on in this Manner undisturb'd; the People will certainly all run after him, believing him to be the expected *Messiah*, and will set him up for their King: And the *Romans* upon this Pretence, as if we were raising Sedition against them, will take Occasion to come upon us, and deprive us utterly of our Religion and remaining Liberty. Yet on the other side, if we should rashly apprehend this

unto them, Loose him, and let him go.

45 Then many of the *Jews* which came to *Mary*, and had seen the things which *Jesus* did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things *Jesus* had done.

47 ¶ Then gathered the chief priests and the Pharisees a counsel, and said, what do we? for this man doth many miracles.

48 If we let him thus alone, all men will believe on him, and the *Romans* shall come and take away both our place and nation.

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Man and put him to Death, and it should appear at the same time that he is an innocent Person; this also might prove of dangerous Consequence.

49 And one of them nam'd Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

49, & 50. But *Caiaphas*, who was one of the Council, and also High Priest for that Year, standing up, said: I wonder ye should be so weak and irresolute, as to raise Scruples and Questions in so plain a Case; and spend that time in consulting and deliberating, which ye ought to employ in executing your Designs. Is this a Time to consider and dispute, when the Thing is already almost past recovery? No; ye ought immediately, without further Enquiry or Loss of Time, to cause the Man to be put to Death. What if it should afterwards appear, that he was an innocent Person? Is it not better that one Man should be put to Death at a Venture for the Preservation of the whole Nation, than that the whole Nation should be ruined by your unnecessary Scrupulousness about the Life of one Man?

51, & 52. This, though spoken by *Caiaphas* in a Politick and Worldly Sense only, yet he being High Priest that Year, it was so ordered by especial Providence, that his Words, in a Sense very different from what he intended, appeared to be an exact Prophecy of what soon after came to pass, viz: That *Jesus* should die for the Nation of the *Jews*; and not for that Nation only, but also for all Mankind; that he might gather together out of all the Nations of the Earth, the dispersed Servants of God, into one holy Church, united under one Head which which is Christ, and joined together in one holy Communion and Fellowship,

in the Profession and Practice of one Faith and Worship.

53. Now from this time forwards, the Council of the *Jews*, being fully resolved to take away *Jesus's* Life, consulted no longer whether they should do the Thing or no, but only *How*, and in what manner they might best effect it.

54. *Jesus* therefore, knowing their Resolution, appeared no more openly among the *Jews* at or near *Jerusalem*, till the Time of His Suffering was fully come; but retired into the farther part of *Judea*, to a City called *Ephraim*, upon the Borders of the Wilderness: And there he continued for some time with His Disciples privately, till the Feast of the Passover drew near.

55. At which time, the *Jews* being obliged to go up from all Parts of the Country to *Jerusalem* to be present at the Feast; many went thither a little before-hand, to purifie themselves according to the Law, that they might be prepared to eat the Passover.

56. Great Numbers therefore of the People from all Parts of the Country, meeting together in the Temple; they inquired one of another concerning *Jesus*, and asked each other's Opinion about His Doctrine and Behaviour; also, where they thought He was, and whether He would (contrary to Custom) absent Himself from the Feast: Some of them being desirous to see Him, that they might hear His Doctrine, and behold His Miracles; and others, that they might discover Him to the Chief Priests.

53 Then from that day forth, they took counsel together for to put him to death.

54 *Jesus* therefore walked no more openly among the *Jews*; but went thence into a country near to the wilderness, into a city called *Ephraim*, and there continued with his disciples.

55 ¶ And the *Jews* passover was nigh at hand; and many went out of the country up to *Jerusalem* before the passover, to purifie themselves.

56 Then sought they for *Jesus*, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast.

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57 Now the chief and the priests had given mandement if any man where he should be, that he might take

Jesus and reproved the *Jews*. ver. foretold that his affliction was. ver. natural

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57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

37. For the Chief Priests and Pharisees in Council, had given out strict Orders, that whosoever knew where *Jesus* was, should immediately discover Him, on Pain of their utmost Displeasure.

C H A P. XII.

Jesus entertained at Bethany, ver. 1. Judas's Covetousness reproved, ver. 4. The Extreme Malice and Iniquity of the Jews, ver. 10. Jesus's Solemn Entrance into Jerusalem, ver. 12. The Greeks desire to see Jesus, ver. 20. Jesus foretells the spreading of the Gospel among the Gentiles after his Death, ver. 24. That Christians must suffer Affliction and Persecution, ver. 25. A Voice from Heaven, ver. 28. Jesus foretells his Death, ver. 32, 33. His Final warning to the Impenitent Jews, ver. 35.

THEN *Jesus*, six days before the passover, came to *Bethany*, where *Lazarus* was which had been dead, whom he raised from the dead.

2 There they

1. **N**OW Six Days before the Passover, *Jesus*, in His Return to *Jerusalem*, came again to *Bethany*, the Town where *Lazarus* dwelt, whom He had raised from the Dead,

2. And there He * was invited to a great Supper; at which *Martha* assisted

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* At the House of *Simon the Leper*; possibly the same where *Lazarus* and his Sisters dwelt. At least, *Simon* was a Friend and Acquaintance of theirs; and *Lazarus* was invited as a Guest; but *Martha*, as a Friend and Neighbour, assisted in providing the Entertainment. As to the Time; though even *St. John's* Words do not necessarily signify, that the Feast was made the same Day that *Jesus* came to *Bethany*, Six Days before the Passover; yet, supposing that they do so, how they may nevertheless be reconciled with the other Evangelists, See Note on *Mark* 14, 3.

in providing the Entertainment ; and *Lazarus* was one of the Company that sat at Table with *Jesus*.

3. Now as they were sitting at Meat, *Mary* came behind *Jesus* with a Box of very precious Ointment, containing not less than a Pound ; and she anointed His Head and Feet with it, and wiped His Feet with the Hair of her Head ; and the whole House was filled with the sweet Smell of the Ointment.

4. & 5. Whereupon *Judas Iscariot*, the same that afterward betrayed *Jesus*, said in Discontent : Wherefore is this Woman suffered to waste prodigally so much good Ointment to no Purpose, which might have been sold for a great deal of Money, enough to have relieved several poor People.

6. This he said, not that he had any Charity or real Concern for the Poor ; but because, being Purse bearer to *Jesus* and the Apostles, and of a covetous and thievish Disposition, he was angry the Ointment was not sold, and the Money put into his Possession, that he might have applied some of it to his own private Use.

7. *Jesus* therefore, knowing his Thoughts, replied : Nay, do not disturb the Woman : for it is a very commendable Thing in her, that she has testified her Respect in this Manner, and paid this last Honour to Me before my Death. Which because it is now very near, there is also another good Thing, that you are not aware of, in what this Woman has now done for Me : She has anointed my Body beforehand against the Burial ; and been directed by Providence to spend that Ointment on Me yet alive, which she would have desired, and you would ea-

Chap. XII.

made him a supper and Martha served : but *Lazarus* was one of them that sat at the table with him.

3 Then took *Mary* a pound of ointment, of spikenard, very costly, and anointed the feet of *Jesus*, and wiped his feet with her hair, and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, *Judas Iscariot*, *Simons son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor ?

6 This he said, not that he cared for the poor ; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said *Jesus*, let her alone : against the day of my burial hath she kept this.

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8 For the poor always ye have with you ; but me ye have not always.

9 Much people of the Jews therefore knew that he was there : and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted, that they might put Lazarus also to death ;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet

him : they have allowed her, to have embalmed Me with *when dead*.

8. And as to what you say about the Poor ; I tell you, you have *them* always with you, and can never want Opportunities of relieving them, if you be charitably disposed : But 'tis a very small Time that I shall continue amongst you ; and therefore you need not grudge what is spent upon Me in this short Time.

9. ¶ Now, *Bethany* being near *Jerusalem*, and the News of *Jesus's* being there, quickly reaching to the City ; great Multitudes of People resorted thither from *Jerusalem*, not only to see *Jesus*, whose Fame had been greatly increased by his late Miracle wrought upon *Lazarus* ; but also out of Curiosity to see *Lazarus* likewise, who had been raised from the Dead. And this Thing proved of very great Consequence.

10, & 11. For so great an Influence had the Sight of *Lazarus* upon the People, that many of them upon his Account alone forsook the Party of the Pharisees, and believed on *Jesus* ; being convinced by that most evident and undeniable Miracle. So that the Chief Priests and Pharisees, whose Malice against *Jesus* was implacable and endless, were forced to resolve to put *Lazarus* also to Death ; seeing they could not otherwise prevent his being the Occasion of many of the Peoples believing on *Jesus*.

12, & 13. ¶ The next Day, *Jesus* went from *Bethany* to *Jerusalem*. And when the People, which were come up from all Parts to the Feast at *Jerusalem*, heard that he was coming ; they went out in a great Body to meet him with Boughs

Boughs of Palm-Trees in their Hands: And they cried before him, saying: Blessed be He whom the Lord has sent to visit, instruct, and govern his People; God preserve and establish the Kingdom of the *Messiah*; and let Peace and Glory attend it for ever.

14. & 15. And in this Manner they conducted *Jesus* into the City, with great Pomp and State; Himself riding upon a young Ass, according to the Prophecy of *Zechariah*; (*Zech. 9. 9.*) *Rejoyce greatly, O Daughter of Zion; Shout, O Daughter of Jerusalem; Behold, thy King cometh unto thee, lowly, and riding upon an Ass, and upon a Colt the Foal of an Ass.*

16. These Things the Disciples understood not the Meaning of, at that time. But after *Jesus's* Resurrection and Ascension, then they remembered that these Things were written by the Prophets concerning the *Messiah*, and that they were all exactly accomplished in *Jesus*: And it proved a great Confirmation of their Faith.

17. In this manner, I say, the People conducted *Jesus* to *Jerusalem*, with great Pomp and State, shouting and magnifying him for the Miracles which they had seen or heard he had wrought, and particularly for his raising *Lazarus* from the Dead after he had been buried Four Days.

18. For, one of the principal Reasons that moved the People to go and meet him so at that time in a Body, was the Fame of that great Miracle of his raising *Lazarus* from the Dead.

19. ¶ Now when the Chief Priests and Pharisees saw with what Joy and Triumph the People received *Jesus*,

him, and cried, *Hosanna*, Blessed is the King of *Israel* that cometh in the name of the Lord.

14 And *Jesus* when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of *Sion*: behold thy King cometh, sitting on an asses colt.

16 These things understood not his disciples at the first: but when *Jesus* was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called *Lazarus* out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive

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they were enraged beyond Measure, and said one to another: See you how all our Designs are baffled; and the more we oppose this Man, the more his Authority increases, and the more he is admired by the People? We must take other Measures, and be more resolute and speedy in the Execution of our Designs: For, if we let Things go on at this Rate, in a little Time the whole Nation will run after him.

20 ¶ And there were certain *Greeks* among them that came up to worship at the feast;

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

20, & 21. But as on the one Hand the Malice of the Pharisees was thus increased by the spreading of *Jesus's* Fame, and the Growth of his Esteem among the People: So on the other Hand the Inquisitiveness of unprejudiced Persons, and their Desire of seeing and hearing *Jesus*, was proportionably increased. So that not only *Jews*, but Strangers also and Foreigners, were very desirous to see and talk with him. Particularly, some *Greeks*, devout Persons, who were come up from the Borders of *Galilee* to Worship in the outer Court of the Temple, at the Time of the Feast; happening to know *Philip*, who was himself a Man of *Bethsaida* in the Country of *Galilee*; earnestly desired him to bring them to a Sight of *Jesus*.

22. *Philip*, acquainting *Andrew* with it, who was his * Country-man and * *John* 1. the Elder Disciple; they Two went together, and told *Jesus*. 44.

23. *Jesus* replied: Do the *Greeks* desire to see me? Now then is the Time approaching, when the Power and Glory of the *Messiah* shall begin to be manifested, not only to the *Jews*, but also to all the Nations in the World.

24. Never-

24. Nevertheless this, and whatever other Opportunities of this Nature, whereby I may in part be made known to the World, shall happen during my Life here upon Earth; are *only small Beginnings* of the Manifestation of my Power, and as it were Earnests of my future Glory, and of that vast and wonderful Progress which my Doctrine shall make in the World after my Death. For as a Grain of Corn, before it is sown and dies, continues single and without any Increase; but after it is sown in the Earth and dies, produces much Fruit: So the Manifestation of my Glory, and the spreading of my Doctrine in the World, shall after my Death be infinitely and incredibly Great, in Comparison of what it now is.

25. *And having thus acquainted the Disciples who brought the Greeks to see him, that the great Establishment and Enlargement of his own Kingdom would not be till after his Death; he took this Occasion, (as he did all others) to let them understand, that They also must not expect to arrive at the Glory and Happiness which was promised them, but by being prepared in like manner to pass through Sufferings, Afflictions and Death.* And now, continued he therefore, as you see that the Way, by which I my Self must attain to my Kingdom, is this of Suffering and Death: So ye, and whosoever intend to be my Disciples, must take Notice, that the Way by which ye likewise must attain eternal Life, is the same Way of suffering and bearing Affliction. So that whosoever dares not expose himself to Sufferings and Death for my Sake, but avoids Persecution by forsaking his Religion in Hopes to *save* his Life; does most tru-

24 Verily verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

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26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

26. Thus then, if any Man will be my faithful Disciple and Servant, he must resolve to follow my Example; and be prepared to suffer, as I shall. Which if he does, and be Partaker of my Sufferings; he shall also be Partaker of my Reward; and accompany Me in my Happiness, as he did in my Affliction. For my Father, who exalts Me to everlasting Glory, after I have been despised and rejected by the World; will likewise exalt *all my faithful Servants* to a Share in the same Glory, after they have been also despised and persecuted by the World.

27 Now is my soul troubled; and what shall I say? Father save me from this hour: but for this cause came I unto this hour.

27. The Sight indeed and Apprehension of present or approaching Sufferings and great Afflictions, must needs be grievous and uneasy for the present. I my self am now disturbed in my own Mind at the Apprehension of the Sufferings I must shortly undergo; and I could even wish in the Infirmary of Humane Nature, that my Father would deliver Me from them. But then the Consideration of the Use and Necessity of the Sufferings to be undergone in any just and good Cause, is a sufficient Support under them; and when I consider that I came into the World on purpose to pass through those Sufferings which

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which are now coming upon Me, I can with all Cheerfulness and Willingness submit to them.

28. *Then lifting up his Eyes to Heaven, he said: Father, I resign my self wholly up to thy All-wise Will and Pleasure; Glorifie thy Name in Me by what Means and in what Manner soever Thou thinkest fit. Which Words as soon as Jesus had utter'd, immediately there came a Voice from Heaven, saying: I have both glorified it by thy Means already, and will glorifie it by Thee again.*

29. This Voice, all the People that were present heard; some of them plainly, others more imperfectly. Some therefore said, It Thunder'd only: But others said, It was an Angel spake to Jesus from Heaven.

30. But Jesus himself said to the People: This Voice came not upon My Account, or to give Me any Satisfaction for my own Part, as if I my Self wanted any Assurance of my Father's Love and Affection; but it came for your Sakes wholly; that ye might have an evident Testimony immediately from Heaven, of my Divine Commission; and that ye might understand, that all the Sufferings I must shortly pass through, are to end in great and extraordinary Manifestations of the * *Glory of God.*

* See also,
Vol. 28.

31. Now therefore is the Time, when the Powers of this present World are about to be call'd in Judgment: When the Devil, who at present reigns in the Children of Disobedience, keeping them in the Slavery of Ignorance, Idolatry, Superstition, and all Impiety; shall be dispossessed of that Dominion, which he now exercises over the greatest part of the World: And all Nations, by the Preaching of the Gospel, shall be in-

28 Father, glorifie thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorifie it again.

29 The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

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32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die.)

34 The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

structed in the Knowledge of God, and of his Truth.

32 For as soon as * I be lifted up * See Ch. from the Earth, which will now be very 3. Ver. 14. quickly, I shall draw all Men to Me. All Nations and People shall hear my Doctrine, and embrace my Religion, and, forsaking the Slavery of Sin and Satan, shall flee to Me for Salvation, in the Way of Faith, Repentance, and the Obedience of the Gospel, which God has sent me into the World to reveal.

33. By this Phrase of *being lifted up from the Earth*, Jesus meant to signify his Crucifixion, Resurrection and Ascension: The Manner of his Death upon the Cross, † representing particularly his being *set up* as a Saviour, to whom all that had been kept in Bondage under Sin and Satan, might flee for Deliverance; in like manner as the Brazen Serpent was *set up* in the Wilderness, for all them who had been bitten by Serpents to flee unto for a Cure. † See Ch. 3. Ver. 14.

34. But the *Jews*, not understanding the Meaning of these Words; only in general imagining, that he spake of his Departure out of the World; replied: What do you mean by *being lifted up from the Earth*? We have been taught out of the Scripture, that the *Messiah* is to continue for ever, and that his Kingdom shall be establish'd without End: If then you are the *Messiah*, as you seem to pretend; what do you mean by talking of *your being taken out of the World*? And if you are not the *Messiah*; what do you mean by calling your self the *Son of Man*, which we take to be the Title of the *Messiah*? (Dan. 7. 13.)

35. *Jesus*, knowing their Obstinacy and Malice, and that they did not want sufficient Means of Conviction, but were wilfully govern'd by unreasonable Prejudices, replied: I have already given you abundant Demonstration, who I am; yet ye believe me not: Neither would ye, (I know) though I should give you more or greater Proofs. I shall not therefore strive any longer with your wilful and malicious Obstinacy; but only give you this one final Warning, and leave it to your Consideration: There is yet a little Time allowed you, wherein the Light of the Truth will be still offered you, and it is not even now too late to embrace it, if you will lay aside your Malice and unreasonable Prejudices, before God removes from you the Means of Knowledge, and you be wholly given over to your own corrupt Affections, to wander in the Darkness of Ignorance, Superstition, and incurable Prejudices.

36. I am the Light of the World, sent from Heaven to reveal to you the Will of God plainly, and to instruct you fully in the Way of Eternal Life: And I have yet a very little Time longer to continue here upon Earth. Which so long as I do, you may yet believe on me, or on those whom I shall send; before it is too late: And become Heirs of everlasting Life and Happiness. But if ye continue to neglect and despise the Offers of Grace; God will speedily remove from you the Means of Knowledge, and the Opportunities of Salvation. *And having said this, He withdrew himself privately and retired to Bethany, to avoid the Malice of the Jews for the present.*

35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and did hide himself from them.

37 ¶ But

37 ¶ But he had many before they believed on him

38 The ing of prophe fulfilled he spake who had ed our and tow the ar Lord vealed

39 They cou lieve, be Esaias sa

40 He blinded and hard heart; should with th nor un with the and be ed, and heal the 41 The said Esa he saw h and spak

42 ¶ N less, am chief ru

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37 ¶ But though he had done so many miracles before them, yet they believed not on him :

38 That the saying of Esaias the prophet might be fulfilled, which he spake: Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes and hardened their heart; that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also,

37. ¶ Thus, notwithstanding all the Proofs that *Jesus* gave of his being the true *Messiah*, both in his Doctrine and Actions; and notwithstanding all the evident and undeniable Miracles that he wrought in the Presence of innumerable Witnesses; yet the greatest Part of the *Jews*, blinded with inveterate Prejudices and vicious Affections, obstinately persisted in their Unbelief.

38. So that in them was exactly fulfilled that Prophecy of *Isaiab*; (*Isa. 53. 1.*) *Lord, who has believed our Report? and to whom hath the Arm of the Lord been revealed?* How few are there, that have been convinced, as they ought to have been, by the mighty Works which the Divine Power has wonderfully performed before their Eyes!

39, & 40. And, indeed, it was impossible the *Jews* should be convinced, and embrace the Doctrine of *Christ*; being such Persons as the same Prophet elsewhere describes, saying: (*Isa. 6. 9.*) *Ye hear indeed, but understand not; and ye see indeed, but perceive not. For the Heart of this People is fat, and their Ears heavy, and their Eyes shut; so that they see not with their Eyes, nor hear with their Ears, nor understand with their Heart, to be converted and healed.*

41. These Things the Prophet *Isaiab* spake, foreseeing the glorious Manifestation which God intended to make of Himself to His People the *Jews* by His Son, and how unworthily they would entertain that great Revelation.

42. Nevertheless, though the greatest part of the *Jews*, according to these Prophecies of *Isaiab*, rejected the Do-

ctrine of *Christ*; yet some, even of the principal Men, and chief Rulers themselves, believed on him: Only, for fear of the Council, they durst not openly profess that Belief; lest they should be put out of the Synagogue, and look'd upon as Apostates.

43. For they valued their Reputation with Men, more than the Honour of God; and were more concerned for their Temporal Interest in this present World, than for the Satisfaction of a good Conscience in the Hope of that which is to come.

44. ¶ *After this, Jesus spake aloud, and said: Ye all pretend to believe in God; but if ye did so indeed, heartily and sincerely, ye could not but with all Readiness embrace my Doctrine, which has such evident Marks of its being Heavenly and Divine, that believing in Me is not indeed properly so much believing in Me as believing in my Father by whose Commission I come, and whose Doctrine I teach.*

45. For whosoever heareth my Words, and seeth my Works, cannot but perceive plainly my Father's Power present in what I do, and the Evidence of His Authority accompanying what I teach.

46. I am the *Light* of the World, sent down from Heaven to dispel the Darkness of Ignorance, Superstition and Wickedness; and to reveal the Will of God, and the way to eternal Life and Happiness, clearly and fully to Mankind. Whosoever therefore believes on Me, shall not want sufficient Means to direct him in the Knowledge of all Divine Truths, and in the Practice of all Holiness and Righteousness, unto everlasting Life.

many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue.

43 For they loved the praise of men, more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me, should not abide in darkness.

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47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of my self; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

47, & 48. But if Men obstinately and perversly reject my Words, and continue wilfully impenitent, notwithstanding all reasonable Means of Conviction; their having been offered such extraordinary Means of Salvation, must indeed of Necessity aggravate their Crime, and finally encrease their Condemnation. Not that I shall now pass Sentence, or execute Vengeance upon them: No, the *present* design of my coming into the World, is not to judge Men; but only by all mild and gentle Methods to reclaim them from their Sins, that they may consequently be delivered from the Punishment thereof, and become capable of Happiness and eternal Life: But if this my first coming into the World, prove ineffectual to save them, because of their Incurribleness and vicious Affections; then at my second Coming, which will be to judge the World, the Words which I now speak, and the Offers of Salvation which I now make to them, and they reject, must witness against them, and highly encrease their Condemnation; such Persons being capable of no Excuse, who having been convinced by the most undeniable Miracles, invited by the most gracious Promises, and warned by repeated Denunciations of the severest Threatnings, have nevertheless persevered incorrigibly in their Unbelief and Impiety.

49. The Words, *I say*, which I now speak, must finally witness against such Persons. For since the Things which I Teach, are such as have abundant Evidence, that they are not the Invention of Man, but the Doctrine of God; and such as ought to be believed, both for the Goodness and Holiness of the

Precepts themselves, and also for the Sake of the mighty Works wherewith I moreover attest my Commission; no Man can be excusable in his Unbelief.

50. The Commandments of God, ye all know, are the Conditions of eternal Life. Now the Doctrine which I teach, I have sufficiently proved to be the Commandment of God. Ye ought therefore to receive and embrace my Doctrine, as the Condition of everlasting Life and Happiness.

50 And I know that his commandment is life everlasting: what soever I speak therefore, even as the Father said unto me, so I speak.

C H A P. XIII.

Jesus's last Supper, ver. 1. He gives his Disciples an Eminent Example of Humility and condescending Love, ver. 4. And Exhorts them to imitate that Example, ver. 12. Foretells who would betray him, ver. 18. Solemnly enjoyns his Disciples to Love one another, ver. 34. And foretells Peter's fall, ver. 36.

1. **N**OW on the Evening before the *Passover*, *Jesus* knowing that the time of His Suffering was approaching, when He Himself, who was the true *Paschal Lamb*, was to depart out of this World, and return to His Father: As He had all along expressed a great and tender Love to His Disciples, during the whole Time of His Continuance here upon Earth; so now before His Departure, He, in a more particular and affectionate Manner, at His last Supper, discovered an earnest Concern and exceeding great Love towards them.

2. For, a Time of great Trial and Distress being immediately to come upon them; and *Judas*, one of the Twelve, having already yielded to the Temptations of the Devil, and the Enticements

NOW before the feast of the *passover* when *Jesus* knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of *Judas Iscariot*, *Simons*

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of his own corrupt and covetous Inclination, not only to forsake, but even so far as to resolve to betray Him; He thought it necessary at this Time, to express in a particular and extraordinary Manner His Care and Love of them, and to give them a memorable Example of that Charity and tender Concern, which they ought, in Imitation of Him, to have one for another.

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

4 He riseth from Supper, and laid aside his Garments, and took a towel, and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel where-with he was girded

6 Then cometh he to Simon Peter; and Peter

3, & 4. And this he did in such a Manner, as to give also at the same time an Instance of the greatest Humility and most admirable Condescension that ever was; and to root out of the Minds of his Disciples all Worldly Ambition, and desire of Superiority. For though he knew that God had committed all Power into his Hands; and that as He came forth from God, so he was to return to God, being Lord and Disposer of all Things; yet, this being the last Time that He was to eat with His Disciples before His Death, He in great Humility, and so as to leave a strong and lasting Impression of his exemplary Charity upon the Minds of His Disciples before his Departure, rose up from the Table as they were at Supper, and, laying off His upper Garment, girt Himself about with a Napkin, after the Manner of a Servant waiting at a Feast.

5. Then pouring Water into a Bason, He went about to wash His Disciples Feet, and to wipe them with the Towel which He had girded Himself withal.

6. And coming to Peter, He offered to wash his Feet. But Peter, astonished at such an unparalleled Instance of Humility, said: Lord, I can never consent to suffer you to perform so mean a

Service for *me*: I well know my own Unworthiness, and your Dignity; and I cannot imagine why you should debase your Self in this manner, to wait upon *us*, who are but Servants and Attendants on *You*.

7. *Jesus* answered: You do not yet understand what I mean by this Action; but hereafter ye shall know what I intended to represent, and to put you in mind of, by it.

8. *Peter* replied: Well, I am resolved you shall never wash my Feet, while I live; I cannot bear to think you should condescend to do a Thing so very much beneath your Self. But *Jesus* answered him again: If you will not be washed by Me, you cannot be my Disciple, nor continue to have a Part in my Family and Kingdom: *Meaning, by an easie Figure and customary Allusion to the Thing they were at that Time doing, that without such Holiness and Purity of Mind, as is naturally represented by cleaning and washing the Body with Water, he could not be a worthy Apostle and Preacher of the Gospel.*

9. Then said *Peter*: Nay, Lord, if this be the Case, that I cannot otherwise continue your faithful Disciple and Follower; then, not only wash my Feet, but wash me I beseech you, all over.

10. But *Jesus* replied: He that is once washed and become clean, needs not be washed all over again, but only his Feet, which are apt frequently to contract Soil and Dirt: *Meaning, by the same Allusion as before, that he who has once heartily embraced and for some time obeyed the Doctrine of the Gospel, must not be supposed ever after to stand any more*

faith unto him, Lord, dost thou wash my feet?

7 *Jesus* answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 *Peter* saith unto him, Thou shalt never wash my feet. *Jesus* answered him, If I wash thee not, thou hast no part with me.

9 *Simon Peter* saith unto him, Lord, not my feet only, but also my hands and my head.

10 *Jesus* saith to him, He that is washed, needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all.

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in Need of any total and entire Change of Heart and Mind, but only to cleanse himself continually from the unavoidable Incurfions of daily Infirmities. Whofoever is thus washed, continued he, is clean all over : And ye my Apostles are clean, but not all of you.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

11. By which last Words, *that the Apostles were clean, but not all of them*; he meant to tax the Impiety and Ingratitude of Judas Iscariot, who he knew intended to betray him.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ?

12. ¶ Having therefore washed the Apostles Feet, *Jesus*, as soon as he had done, laying aside the Cloth wherewith he had girt himself like a Servant, and putting on his own upper Coat again, sat down at the Table as before, and said to them all : Since, I perceive, you do not of your selves apprehend it, I will now tell you the Meaning of what I have done.

13 Ye call me Master and Lord, and ye say well ; for so I am.

13, & 14. Ye call me your Lord and Master : And therein ye do well ; forasmuch as I really am, what you believe me to be, the Son of God and Saviour of Mankind. But now, this is not enough, that ye in Words acknowledge my Authority ; unless ye also in Deeds obey my Commandments and imitate my Example. Here therefore I have proposed to you a Trial of your Sincerity, and a Test of the Heartiness of your Obedience. I, whom ye acknowledge to be of infinitely greater Dignity and Authority than your selves, have condescended with all Humility to do the meanest Office of Service and Kindness to you my Inferiors and Disciples : How much more than ought ye, if you be sincere and hearty in your Love and Obedience towards Me, with

14 If I then your Lord and Master, have washed your feet, ye also ought to wash one anothers feet.

all Willingness and Chearfulness to do all Acts of Kindness, Humility, and Charity *one to another*; who, in Comparison of Me, are all of you really but *Equals and Fellow-Servants*, notwithstanding what seeming Superiority either the State of the World, or the Order of the Church may give you over one another?

15. I have here set you an Example, that what you see I have not been ashamed to do for you all, *ye* may learn to do one for another, with all Readiness, and without Pride or Grudging.

16. Assuredly no Servant ought to think it too mean for himself, to condescend as far as his Lord; nor he that is sent, be ashamed to imitate the Humility of Him that sent him.

17. I have given you sufficient Instruction, and a clear Knowledge of your Duty in this Matter: Happy are ye, if ye practise it accordingly.

18. I do not expect Obedience from you all. I know every one of your Hearts and Dispositions now: And I knew them then, when I first chose you to be my Apostles and Companions. I know that one of you will forsake and betray Me; And I knew from the Beginning that he would do so. But it was necessary that I should permit Things to be as they are: And hereby will that Scripture be fulfilled in Me, as it was in David; (Psal. 41. 9.) *My own familiar Friend in whom I trusted, which eat of my Bread, has lift up his Heel against Me.*

19. Take Notice and remember, that I have told you this Thing beforehand: That so, when the Time of my Sufferings comes, and be in danger to shake your Belief in Me, your Faith may be

15 For I have given you an example, that ye should do as I have done to you.

16 Verily verily I say unto you, the servant is not greater than his Lord, neither he that is sent, greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me.

19 Now I tell ye before it come, that when it is come to pass, ye may believe that I am he.

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strengthened by this Consideration, that all the Things which you will see come upon Me, are not the Effects of my Enemies prevailing, but come to pass only by Divine Appointment, and by my own Fore-knowledge and Choice.

20 Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

20. Then shall ye have Confidence to preach in my Name through all the World; and happy are they, who shall entertain and believe you. For to entertain my Messengers, is in effect to entertain Me; and whosoever entertains Me, shall be esteemed to have entertained Him that sent Me.

21 When Jesus had thus said, he was troubled in spirit, and testified; verily verily I say unto you, that one of you shall betray me.

21. ¶ After *Jesus* had said these Things, he seemed to be much troubled in Mind, and spake with some Earnestness, saying: Verily I tell you, though I have given you All the greatest Demonstrations possible, of my exceeding great Love and tender Care for you; yet notwithstanding this, one of you my nearest and most familiar Friends, even One of you Twelve that now sit at Table with me, will most treacherously and most ungratefully betray me into the Hands of them that seek my Life.

22 Then the disciples looked one on another, doubting of whom he spake.

22. Upon this the Disciples were greatly amazed and troubled; and every one of them, except *Judas*, knowing their own Innocence, and desiring to clear themselves from Suspicion, were very solicitous to know who it was that would be guilty of so horrid a Crime.

23 Now there was leaning on Jesus bosom one of his disciples whom Jesus loved.

23. Now there sat at this Time next to *Jesus*, and leaning on his Bosom, a Disciple for whom *Jesus* had all a-† *S. John.* long seemed to have a particular Kindness, and with whom he used frequently to discourse with more Freedom and Familiarity than with the Rest. 24

24. *Peter* therefore, eagerly desiring to know who it was that would betray his Master, and not daring to ask Him himself, made Signs to this Disciple, who he thought might be more free with *Jesus*, to ask Him which was the Person He had said would betray Him.

25. Accordingly That Disciple, leaning close upon *Jesus*, and whispering Him in the Ear, said; Lord, which of us is it?

26. *Jesus* replied softly: He it is to whom I shall give the next Sop. And presently after, dipping a Sop, He gave it to *Judas Iscariot*, the Son of *Simon*.

27. After which, *Judas*, having neglected all the kind Warnings and Admonitions that *Jesus* had given him; and being now left wholly to himself, to follow the corrupt Inclinations of his own wicked Heart, and to comply with the present Temptations of the Devil, to take the first Opportunity of betraying his Master; *Jesus* said to him: *What you intend to do, do quickly.*

28, & 29. By which Words, as it afterwards appeared, *Jesus* meant, that the appointed Time of His Sufferings being just at hand, *Judas* might now betray Him as soon as he pleased. This, I say, appeared afterwards: But at that present Time when the Words were spoken, neither That Disciple whom *Jesus* had told that *Judas* was to betray Him, understood the Meaning of them perfectly, not suspecting that *Jesus* was to be betrayed so soon; and the rest of the Disciples understood them not at all, but mistook them wholly; imagining, because *Judas* was Purse-bearer, that *Jesus*'s Meaning was to have him buy Necessaries against the approaching Feast, or that he should give something to the Poor.

24 Simon Peter therefore beckened to him, that he should ask who it should be of whom he spake.

25 He then lying on *Jesus*'s breast, saith unto him, Lord, who is it?

26 *Jesus* answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to *Judas Iscariot*, the Son of *Simon*.

27 And after the sop, Satan entered into him. Then said *Jesus* unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because *Judas* had the bag, that *Jesus* had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poor.

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30 He then having receiv'd the sop, went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come, so now I say unto you.

34 A new commandment I give unto you, That ye love one another; as I have

30. But to return to the History. *Judas*, as I said, having received the Sop, and being now fully resolved not to slip the present Opportunity of betraying *Jesus* in his Privacy, rose up, and went out, to prepare Things beforehand, and to get his Officers ready against *Jesus's* coming out, that they might apprehend Him in His Retirement. And it was very late in the Evening.

31. ¶ Now when *Judas* was gone out, *Jesus* said to the rest of the Disciples: Now is the Time come, when having manifested the Glory of God in my Life, I shall yet further manifest it by my Sufferings and Death; which though at the present they may seem to you very grievous and terrible, yet in the End they shall terminate greatly to the Honour of God, and in extraordinary Demonstrations of my own Glory and Power.

32. For, since both in my Life I have glorified God, and in my Sufferings and Death shall continue to do the same; God also will exalt Me to unconceivable Glory, and give mighty Attestations of His having invested Me with all Power in Heaven and Earth; and that too, very speedily.

33. My dear Children, I have now but very little Time to continue among you; and when I depart, you will be desirous I should take you along with Me: But as * I said formerly to the *Jews*, so now I say to you; Whither I go, ye cannot at present go with Me, though ye may follow Me afterwards. * See Chap. 7. Ver. 34.

34. In the mean time therefore, since ye cannot any longer enjoy my Bodily Presence, endeavour during my Absence to keep up my Memory by the Observation of my Commands, Which that ye

ye may do with the greater Advantage, and that the Things I have taughti may make the stronger Impression upon you ; I now leave with you, as my last Legacy, a new and solemn Commandment ; which is, that ye *love one another*, not after the ordinary Manner of the World, but with such a Love as I have Loved you, who for your sake have undergone all Hardships, and am now about to lay down my Life for you.

35. By this Badge ye shall distinguish your selves, and make manifest to all the World the Excellency of your Profession, and the Sincerity and Heartiness of your Obedience to me ; if ye Love one another in this peculiar and exemplary Manner, according to my Commandment.

36. Upon this, *Peter*, grieved at those Words of *Jesus*, that *whither he was about to go, the Disciples could not follow him*, replied : Lord, whither do you intend to go from us ? *Jesus* answered : I tell you again, whither I go, you cannot follow me now, but you shall follow me afterwards. *Meaning, that after many Years Peter should follow him in the Likeness of his Death, and thereby be made Partaker also of his Glory.*

37. But *Peter* still misunderstanding him, replied : Lord why cannot I follow you now ? I am ready even to lay down my Life for your Sake, if it be needful ; And why then should you think I am not able to undergo any Journey, though never so difficult or hazardous, to bear you Company ?

38. *Jesus* knowing his *weak*, though sincere Resolution, answered : Are you so confident of your own Strength, *Peter* ?

* See Note on *Matt.* 26. * Three a Clock in the Morning, you will
34. Thrice deny that ever you knew Me,

loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye love one another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou ? *Jesus* answered, Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now ? I will lay down my life for thy sake.

38 *Jesus* answered him, Wilt thou lay down thy life for my sake ? verily verily I say unto thee, The cock shall not crow till thou hast denied me thrice.

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C A H P. XIV.

Jesus Comforts his Disciples before his Departure, with the Promise of Preparing them a Place in Heaven, ver. 1. And of their having their Prayers heard, ver. 12. And of the Holy Spirit's being speedily sent unto them, ver. 16. Obedience and Perseverance, the Necessary Condition upon which all Spiritual Blessings depend, ver. 15, 21. Why Jesus manifested himself to certain particular Persons rather than to the rest of the World, ver. 22. He takes his Leave of his Disciples, ver. 27.

L Et not your heart be troubled : ye believe in God, believe also in me.

THEN Jesus continued His Discourse to the Disciples, saying : Be not affrighted and disconsolate, because I have told you that I must pass through great Sufferings, and be taken away from you for a Time. Ye have been taught all your Lives to believe in God, who is the Almighty Preserver and Governour of all Things; and to rely upon Him for Deliverance, in Time of Affliction and Distress : Learn now in like manner to believe in Me, who have all Power committed to Me, as Preserver and Head of my Church ; and trust in Me to accomplish fully all the Things that I have promised you.

2. In my father's house are many mansions, if it were not so, I would have told you : I go to prepare a place for you.

2. Which if you do indeed ; persisting stedfastly in the Belief of my Doctrine, and in the Obedience of my Commands ; nothing that the World can bring upon you, no not Persecution, or even Death it self, shall be able to hinder you from attaining the Happiness I have proposed to you. For in Heaven, my Father's House, there is Room abundant to receive you : Otherwise I would not have raised in you a Hope and Expectation of Happiness. But now, since there are Mansions sufficient

sufficient for you in another State ; therefore ye may with Confidence and Assurance hope for a full Accomplishment of my Promises, notwithstanding whatever this present World may contrive or act against you : And ye ought also to bear patiently my Departure from you at this Time, since 'tis only in order to open an Entrance for you into those eternal Habitations, where I shall be ever with you ; and to prepare a Place for you there.

3. When I have prepared a Place for you in that eternal State ; I will return again, and take you unto my self. And so ye shall continue for ever with Me, in the full Participation of my eternal Glory and Happiness, in the Kingdom of God.

4. Thus I think I have both plainly enough told you, *whither I am going* ; And ye have also been fully and abundantly instructed, in the *Way that leads thêreto*.

5. But the Disciples, whose Minds were not yet wholly weaned from the Expectation of Temporal Power and Glory, understood not this Discourse of *Jesus*. *Thomas* therefore, in particular, replied : Lord, we do not at all know *whither* you are going ; And if we be utterly ignorant of the *Place*, much more must we needs be ignorant of the *Way*.

6. *Jesus* answered him : I my self, as I have often told you, am the *true* and only *Way* to *Life*. Imitating my Example, and obeying my Commands, is the *Way* to go *whither* I am going ; which is, *to my Father*, and to the Enjoyment of his eternal Happiness : And no Man can go thither by any other *Way*.

3 And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, *there* ye may be also.

4 And *whither* I go ye know, and the way ye know.

5 *Thomas* saith unto him, Lord, we know not *whither* thou goest, and how can we know the way ?

6 *Jesus* saith unto him, I am the way, and the truth, and the life : no man cometh unto the Father but by me.

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9 J unto h I been time and ye not k Philip hath hath f ther ; sayest Shew ther ?

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11 I that I Father Father or ell me for works

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self, but the Father that dwelleth in me, he doth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works sake.

7 Now if you say you do not know *my Father*: I tell you, No Man who knows *Me*, can be ignorant of *my Father*, of his Will and the Means to please him, and of the Way to attain the chief Happiness in the Enjoyment of Him; For my Father and I, are in effect One and the Same: So that if you know *Me*, you cannot but know *my Father* also: As, indeed, ye do know him, and have been sufficiently instructed in his Will.

8. *Philip* answered: Lord, Show us but *the Father* once, and we shall be fully satisfied.

9. *Jesus* replied: Have I been thus long continually with you, and do you not yet know me, *Philip*? I tell you, I and my Father are in effect one and the Same; so as that to know one of Us, is to be acquainted with Both. What do you mean then by desiring to see the Father, as if you could still be ignorant of *Him*, after you have been so long acquainted with *Me*?

10. Do you not believe, that the Father and I are in effect One and the Same? Assuredly, whatsoever I speak, is the Declaration of *his* Will; and whatsoever I do, is the Operation of *his* Power.

11. Believe me, that the Father and I are in effect One and the Same. And if you will not believe me upon my own Affirmation, yet at least let my Works convince you, which carry in them undeniable Evidences of a *Divine Power*.

12. ¶

* See Ver.
1, &c. of
this Chap.

12. ¶ Here then is, as * I said, sufficient Matter of Comfort for you to support your Spirits under the Thoughts of my Departure from you. Ye have abundant Reason to believe that I have *Power* to perform all the Promises I have made you : And the Design of my Departure at this time, is in order *actually* to perform them. When I am returned to my Father, ye shall soon receive mighty Pledges of my Care and Remembrance of you. Ye shall be indued with *Power*, not only to do the same Works as I have done, to heal Diseases, to give Sight to the Blind, to cast out Devils, and the like, for the Conviction of the *Jews* ; but moreover, to do greater Things than those, to speak with all Kinds of Tongues, and to propagate my Religion among the *Gentiles*, even through all the Nations of the Earth.

13. And whatsoever ye shall ask of my Father in my Name, as being my Disciples, and in order to promote the Work of the Gospel ; shall certainly be granted you : That God may be greatly Glorified by the mighty Success and spreading of the Religion of his Son.

14. Whatsoever, I say, ye shall ask in my Name ; I will take Care, when I am returned to my Father, that it shall be granted you.

15. Only ye must remember, as the one necessary Condition upon which all depends, that ye be careful above all Things to continue stedfast and unmoveable in your Obedience to my Commands. This is the only true Mark ye can give, of the Sincerity of your Love towards me ; more than your

12 Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do ; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ If ye love me, keep my commandments.

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16 pray and he who you Comfort he with ver ;

17 spirit whom cannot because him ther him : know he dwell you, and in you

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19 Y while, world no more see me : I live, live also 20 At ye shall that I Father, in me, you.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the spirit of truth, whom the world cannot receive, because it seeth him not; neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I *am* in my Father, and you in me, and I in you.

grieving at my Departure, or any other outward Sign of Zeal whatsoever.

16. Continue in the Practice of this Obedience; and I will pray my Father, and He shall send you, when I am gone, another Advocate and Comforter; who shall abide with you, not for a small Time, as I have done, but for ever.

17. He shall send you, I say, another Advocate and Comforter; even his *holy Spirit*, the Author and Teacher of Truth; who shall guide and direct, assist and comfort you in all Cases. This Spirit, the sensual and corrupt World cannot receive; having no Knowledge of Him, nor Disposition to be govern'd by him: But ye know Him, and are disposed to entertain Him; He is already in you, by His secret and invisible Efficacy; and shall hereafter appear in you openly, by great and visible Manifestations of Himself.

18. Thus, though I must depart from you, yet I do by no means leave you comfortless. I leave with you a Promise of the Holy Spirit; and I leave you in Expectation also of my own Return.

19. For though, after a very little while, I shall appear no more *to the World*; yet *to you* I will appear again. For I shall live again; and ye also shall live with Me.

20. Then, when I have conquer'd and triumphed over Death, ye shall understand more fully, and it shall appear more visibly by great and manifest Effects, that I act in all Things agreeably to my Father's Will, and am perfectly invested with His Power; and that ye in like manner have My

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Power

Power and Commission communicated to you ; so that there is a perfect Unity and Communion betwixt Us.

* *Ver. 15* 21. Only ye must always remember, as * I said, that the one necessary Condition, upon which all depends, is, that ye continue stedfast and unmovable in your Faith in Me, and in your Obedience to my Commands. He, and he only, who embraces my Doctrine, and obeys and practises it, shall be judged to be sincere in his Love towards Me : And he that so loves Me, shall be loved by my Father ; and I my self also will love him, and make great and glorious Manifestations of my self to him.

22. *Here Judas, (not Iscariot the Betrayer, but the other Judas, who was call'd Thaddæus,) interrupted Jesus, saying :* Lord, what is the Reason, that you chuse to manifest your self to us, a few particular Persons ; and not to the Generality of the World ?

23. *Jesus replied :* I have already told you the Reason ; 'Tis because the Generality of the World are not disposed to obey my Commandments, which I said was the one necessary Condition of maintaining Communion with Me : But ye are disposed to embrace my Doctrine, and to obey it ; and therefore I manifest my self to you : And *whosoever else* will so love Me, as to obey my Commandments ; *him* also will I and my Father love, and We will maintain Communion with him, and all Spiritual Blessings shall be derived down to him, and he shall be made Partaker of Happiness and Eternal Life.

21. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world ?

23. Jesus answered and said unto him, If a man love me, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him.

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24 He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me.

25 ¶ These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which is the holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me,

24. On the contrary, whosoever loves Me not, that is, obeys not my Commandments; shall have no Inter-course or Communion with Me. Neither will my Father love or honour him, or make any Manifestations of Himself to him; forasmuch as my Commandments are not my own, but my Father's Commandments; and therefore whosoever dishonours Me, my Father will look upon as dishonouring Himself.

25. ¶ These Things have I spoken to you now, briefly, according to the Shortness of the Time that I am to continue with you; and to comfort you for the present against my Departure.

26. But when the Comforter, whom I promised you, is come; even the Holy Spirit, whom my Father shall send you upon my Account; he shall instruct you more fully, recalling to your Remembrance what you have forgotten, explaining what is yet obscure, and supplying what is further necessary to be taught you, and to be understood by you.

27. In the mean time, I take my Leave of you, and my Blessing I leave with you; not formally, and after the ordinary Fashion of the World; but affectionately and heartily; retaining a careful Remembrance of you, and with an earnest Desire and Intention of returning again speedily to you. Wherefore be not over-much grieved for Me, and for My Departure, nor fearful what shall thereupon befall *your selves*.

28. I go away from you; but it is with an Intention, as I have told you, to return to you again. If ye loved Me according to Knowledge, with a wise and understanding Affection; ye

would rejoyce, instead of desponding, at my present Departure from you : Seeing I go to my Father, who is greater than I, and the Supreme Author of all Glory and Happiness.

29. These Things I have now told you before-hand; that when ye see them come to pass, your Faith in Me, and your Expectation of the Performance of all my Promises, may be confirmed and strengthened.

30, & 31. The Time will not allow Me to say much more to you at the present. For my End draweth very near; and the Ruler of this present World, the Prince of the Power of Darkness, is just at this Instant employing all his Wicked Instruments to apprehend and destroy Me. Not that either the Power of the Devil, or the Malice of Men, can at all prevail over Me: But, because the Time of my Suffering, according to the Fore-appointment of Divine Wisdom, is come; and that I may evidence to the World my Love and Obedience to my Father; therefore I willingly submit my self to be put to Death by the Hands of wicked and cruel Men. Come, rise up, let us be going.

ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

C H A P. XV.

Jesus compares himself to a Vine, and his Disciples to the Branches, ver. 1. The Necessity of a Holy Life, ver. 8. And of mutual Love and Charity, ver. 12. Pressed from the Example of Christ's Love to Men, ver. 13. 17. Christians must expect Persecution, ver. 18. Vicious Affections the only Cause of Unbelief, ver. 22. The Coming of the Holy Ghost, and the wonderful Progress of the Gospel, ver. 26.

I Am the true vine, and my Father is the husbandman.

1. **F**urthermore, Jesus * said to his Disciples: Hitherto the Jewish Church and Nation, has been the peculiar and especial Care of Providence; as a choice and goodly † Vine, likely to bring forth much Fruit, is the especial Care and Delight of the Husbandman: But from henceforward My Church, my Disciples and the Professors of my true Religion, of what Country or Nation soever they be, shall become the People of God, and the peculiar Care of Divine Providence. I will be to them as the Root and Stock of a Vine, of which they are the Branches, and my Father the Husbandman and Vine-dresser.

2 Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he

2. As in the Management of a choice Vine, the skilful Vine-dresser cuts off all barren and superfluous Branches, that they may not burden or exhaust the Tree; and prunes and dresses the fruit-

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* Perhaps, upon Occasion of their drinking the last Cup of Wine, according to Custom, after the Supper; and his having said thereupon, (*Mat. 26. 29.*) that He would drink no more of the Fruit of the Vine, till he should drink it new in the Kingdom of God. To which Expression this Discourse may possibly be supposed to allude, or to be occasion'd by it.

† *Pf. 80, 8. &c. Isa. 5. 1, & 7. Jerem. 2, 21.*

ful Branches, that they may improve continually and bear more Fruit : So in the Government of my Church ; all useless, wicked, and incorrigible Members, my Father by his just Judgments cuts off and destroys ; but those who are sincerely Pious and Good, he by the various and merciful Dispensations of his Providence towards them, tries, and purifies, and amends, that they may daily improve and be more and more abundant in all good Works.

3. Now such Members as these, are ye my Apostles ; being purified in Heart and Mind, and prepared to every good Work, by your hearty Faith in Me, and sincere Resolutions to obey my Commandments.

4. Continue stedfastly in this State ; and then you may be sure to have all Spiritual Blessings derived to you from Me, as the Branches receive Sap and Nourishment from the *Vine*. But, as a Branch, without continuing in the Vine, cannot bear any Fruit, but presently dries up and perishes : So ye, unless ye continue stedfast in your Communion with Me, by hearty Faith and sincere Obedience ; in such manner as to receive from Me all Grace and Spiritual Blessings ; can never bring forth any good Fruit of true Holiness and Righteousness ; but will fall into Vanity, Superstition, and Wickedness, and shall utterly perish.

5, & 6. I am, (*I say*) as it were the Root and Stock of a *Vine*, whereof ye are the Branches. He that continues to adhere to Me, by constant Faith in Me, by imitating my Example, and by obeying my Commands ; shall bring forth much Fruit of true Vertue and Holiness unto everlasting Life ; even as a Branch, that continues to grow in

purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken to you.

4 Abide in me, and I in you. As the branch cannot bear fruit of it self, unless it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

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bide not in me, he is cast forth, as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

the *Vine*, and receives Sap and Nourishment from it: But he that does not continue to maintain his Relation to Me in this Manner, is a false and useless Professor of my Religion, and shall be cast out from Me, and perish for ever; even as a fruitless Branch is cut off from the Vine, and left to wither and dry, and at last is burnt in the Fire.

7. If ye continue in Me, by believing my Words, and holding fast what ye believe, and obeying and practising it accordingly; no Power or Malice, either of Men or Devils, shall be able to hurt you, or to oppose your Doctrine. For though I be absent from you in Body, yet I will hear your Prayers, and my Father himself also will hear you; and whatsoever ye * shall ask, for the Glory of God, and the Propagation of my true Religion in the World, shall certainly be granted you.

8. Only above all Things ye must remember, that ye be careful to evidence your Continuance in Me, by abounding in all good Works, of Holiness, Righteousness and Charity. This is the Honour, that *my Father* desires and expects from you; even as it is the Glory and Desire of a Vine-dresser, that his *Vine* should bring forth much Fruit. And this is the Honour, that *I my self* also expect from you; that ye should evidence your selves to be really

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* This seems to be meant chiefly of the Gift of Miracles bestowed on the Apostles at the first Preaching of the Gospel; though it may also in a limited Sense be understood of the pious Prayers of all good Christians.

and indeed my Disciples, by imitating my Example and obeying my Commands.

9. This ye are bound to, not only in Duty, but in Gratitude also. For as my Father has loved *Me*, so I likewise have loved *you*; and ye in like manner ought to love *Me* again, that ye may continue to be loved by *Me*.

10. Now the Way to express your Love towards *Me*, and to continue to be loved by *Me*; is, to keep my Commandments: Even as I, by keeping my Father's Commandments, have expressed my Love towards Him, and continue to be loved by Him.

11. ¶ These Things have I spoken to you before my Departure; that the Comfort ye have taken in my Presence, may in my Absence be continued to you, and even greatly increased at the Coming of the Holy Spirit. As it will be, upon this one Condition, which I have so often repeated to you; that ye keep my Commandments.

12. The Principal of which Commandments, as I * before told you, is this; that ye *love one another*; not after the ordinary Fashion of the World, but in such a manner as I have loved *you*.

13, & 14. And what sort of Love That is, you may judge from this one Instance; that *I am about to lay down my life for you*. This is the highest Instance, in which it is possible for a Man to express his Love towards his *greatest Friends and Benefactors*: But now I am about to do this for *you* and for *all Men*: Not My Benefactors, or who have ever been able to do any Kindness for *Me*; but looking on you as my Friends, upon this easie Condition only, that ye keep my Commandments.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12. This is my Commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever I command you.

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15 Henceforth I call you not servants; for the servant knoweth not what his lord doth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he will give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

15. I might well call you *Servants*, considering the infinite Distance between Me and you, and the Obligation ye have to obey my Commandments: But I have not treated you as *Servants*, who are not admitted into their Master's Counsels; but as *Friends*, revealing to you the whole Will of my Father, with all Freedom and Plainness.

16. I have behaved my self to you, I say, as to the nearest *Friends*; not that ye had first obliged Me, or done any Acts of Kindness to Me; but I have freely and of my own good Pleasure chosen you to be my Apostles and Preachers of my Gospel, that ye may go and declare the Will of God to the World, and bring forth much and lasting Fruit in the Conversion of Men to the Knowledge of the Truth, and to the Profession and Practise of true Religion and Vertue. In the Performance of which Work, whatsoever ye shall ask of my Father in my Name, in order to enable you to go through it effectually and with full Success, shall certainly be granted you.

17. ¶ Now all these Things which I have spoken to you, concerning the Greatness of my Love towards you, in choosing you to be my Apostles, in revealing to you the whole Will of my Father, and in laying down my Life for you; I have urged and inculcated upon you for this Reason chiefly, as I at first told you, that ye may learn, after my Example, to *love one another*.

18. The World indeed, ye must expect, will hate and persecute you upon my Account: But this ye ought not to be surprised or terrified at; knowing that it is no worse Treatment than I my self have met with before you.

19. The

19. The Reason why the Generality of the World have opposed and persecuted *Me*, is because my Doctrine is inconsistent with their Lusts and Passions, their Covetousness and unjust Ambition: And for the same Reason there is no doubt but they will oppose and persecute *you* also. If ye were of the Humour of the World, flattering Men in their Sins, and teaching Doctrines consistent with their Lusts and Passions; without Question the World would love and honour you. But since I have chosen you out of the World, to reprove its Vices, and to preach the Necessity of Reformation, and of Mens amending their Lives; 'tis no Wonder if the World hate and persecute you.

20. Be not therefore surprized, when ye meet with Opposition, Hatred and Persecution; nor think to find better Treatment in the World, than I my self have done. Remember, as I have before told you, that the Disciple is not above his Master; nor he that is sent, greater than he that sent him. If Men had generally and readily embraced My Doctrine, you might indeed have had some Reason to expect that they would willingly have receiv'd *yours* also. But since I my self have suffer'd great Indignities and Persecutions from wicked and perverse, from obstinate and incorrigible Men, only for opposing their Vices; most reasonable it is, that You should expect to undergo the like Treatment upon the like Account.

21. In all which *Sufferings*, ye will moreover have this further comfortable Consideration to support you; that the *Justice of your own Cause*, and the *Injustice of your Persecutors*, will by that

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than the lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my names sake, because they

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very Means most evidently appear :
Seeing *ye* are persecuted, only for pro-
fessing and preaching in my Name the
Doctrine of true Religion and Vertue;
and *they* persecute you, only because
they know not God, and out of mere
Malice will not bear to be instructed
in His Commands.

22. Indeed, had not I appear'd to the
World with all possible Demonstrations
of Authority and Truth; teaching Men
a most holy and undeniable Doctrine,
sufficient to reform their Manners and
amend their Lives; and moreover evi-
dencing my Divine Commission by such
Proofs, as ought to satisfy and convince
the most doubting and suspicious Minds;
they might have had some Plea and Ex-
cuse of Ignorance for their Unbelief.
But now, since all reasonable Evidence
has been offer'd them, and all proper
Methods used for their Conversion and
Salvation; and yet they wilfully and
obstinately reject these Means of Grace :
'Tis plain, they have no Excuse for
their Sin, but oppose and persecute you,
only because they will not forsake their
Worldly Lusts, and out of mere Malice
will not bear to be instructed in the
Commands of God.

23. So that they who oppose and
persecute *you*, as they have before perse-
cuted *Me*; show plainly, that they are
Haters of God and of His most holy
Commandments. Which is, as I said,
a plain Evidence of the Justice of *your*
own Cause, and of the Injustice of *your*
Persecutors.

24. If I had not, *I say*, done such
Works among them, as no Man else
ever did; they might indeed have had
some Appearance of Excuse for their
Sin. But now, having seen abundant
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Proofs of my Authority, and undeniable Evidence of the Truth of my Doctrine; and yet wilfully and obstinately persisting to reject it, because inconsistent with their Lusts; 'tis plain their dishonouring Me, is a Dishonour done to God himself, and a direct Contempt of his Commands: So that they are utterly inexcusable.

25. But 'tis no Wonder, when Men have given themselves wholly up to be governed by Worldly Affections, Passions and Vices; they should act contrary to all the Reason and Evidence in the World: For this is but the natural Consequence of obstinate and habitual Wickedness; and hereby is only fulfilled in Me, what holy David long since prophetically complain'd of, (*Psal.* 35. 19.) That *they hated him without a Cause.*

26. Nevertheless, notwithstanding all this Opposition that wicked and incorrigible Men will make against my Doctrine, there will not be wanting abundantly powerful Promoters of it, who shall mightily overcome all Opposition. For the Comforter, whom I said I will send you from Heaven, even That *Spirit of Truth* which proceedeth and cometh forth from the Father, shall, when he comes, with mighty Efficacy bear Testimony to the Truth of my Doctrine, and cause it to spread through the World with incredible Success.

27. Nay, and ye *your selves* also, though now so weak, fearful and doubting; shall then very powerfully bear Testimony to the Truth of all the Things, whereof ye, having been all along present with me, have been Eye-witnesses from the Beginning.

had not had sin; but now have they both seen, and hated both me and my Father.

25 But *this cometh to pass*, that the Word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

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C H A P. XVI.

Persecution and Oppression must be expected, ver. 1. The Promise of the Holy Ghost, ver. 7. And the Effect of its coming, ver. 8. The Disciples terrified at the Thoughts of Jesus's Departure, ver. 17. But Comforted with the Promise of his Returning, ver. 20. And of God's Readiness to hear their Prayers in his Name, ver. 23.

THese things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doth God good service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you

1. **T**Hus have I warned you before-hand, of the Opposition and Persecution ye must expect to meet with in the World; that when it comes, ye may not be surprized and terrified, so as to be discourag'd thereby from persisting in the Performance of your Duty.

2, & 3. Ye must expect particularly, that the Chief Priests and Rulers of the Jews, Men of great Hypocrisie and Superstition, zealous for their Ceremonies and Ritual Traditions, but careless to know or obey the Will of God in Matters of great and eternal Obligation, invincibly prejudiced against the Spiritual Holiness and Purity of my Doctrine; will excommunicate you, as Apostates; and cast you out of all their Societies, as the vilest of Malefactors: Nay, to such an absurd Height of Malice will their Superstition carry them, that they will even fancy they promote the Service of God and the Cause of Religion, when they most barbarously Murder and destroy you.

4. But I have warned you of all this before-hand, that ye may prepare and fortifie yourselves against it; and that, when it comes to pass, ye may remember I foretold it you, and your Faith in Me may thereby be strengthened. I did

did not indeed tell you particularly of these Things at the Beginning, when you first followed me and became my Disciples; because then I was to continue with you my self in Person, and to support you in all Things by my immediate Presence: But now, being about to leave you, I think it necessary to acquaint you what Things are likely to come upon you after my Departure, and also at the same time what Comfort ye may expect to support you under them.

5, & 6, Now the *melancholy* Part of what I tell you, namely, that I must depart from you, and that great Temptations will befall you in my Absence; this, indeed, ye readily apprehend, and suffer your Hearts to be overwhelmed with Grief for it: But the *comfortable* Part of my Discourse, namely, that my Departure is only in order to return to Him that sent Me, and that I will soon after send you the holy Spirit, and what other Advantages to you will be consequent thereupon; this ye consider not, nor are inquisitive about it.

7. But now, if ye would attend, I tell you the Truth plainly; So far are ye from having Reason to be dejected thus at the Thoughts of my Departure, that on the contrary 'tis really profitable and expedient for you that I should depart at this Time. For such is the Order and Dispensation of Providence towards you, and the Appointment of my Father's Eternal and All-wise Counsel; that, before I go and take Possession of my Kingdom, the Comforter, which is the Holy Spirit, cannot be sent unto you; but when I am departed from you, and have all Power in
Heaven

of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

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8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

Heaven and Earth committed unto Me, then I shall send Him to you.

8. And when He comes, He shall abundantly support and comfort you under all your Troubles; shall powerfully plead your Cause against your Adversaries; and shall with mighty Efficacy cause the Doctrine of the Gospel to spread and prevail in the World against all Opposition. Particularly, He shall in a most wonderful and convincing Manner, make the World sensible, of the *Greatness and Heinousness of a Sin they were not aware of*, of the *Righteousness and Justice of a Dispensation they did not understand*, and of the *Execution of a most remarkable Judgment which they did not expect*.

9. *First*, By wonderfully attesting and confirming the Truth of my Doctrine, with the Gift of Tongues, and other mighty Signs; He shall convince the World of the *Greatness and Heinousness of their Sin*, in *disbelieving and rejecting Me*.

10. *Secondly*, By demonstrating, that my Departure out of the World, was not perishing and dying, but only a returning to my Father, in order to be invested with all Power both in Heaven and in Earth; He shall convince the World of the *Righteousness and Justice of my Cause*, and of the *Excellency of that Dispensation which I preach'd and declared unto Mankind*.

11. *Lastly*, By mightily destroying the Power of the Devil and the Dominion of Sin, and propagating the Doctrine of true Religion in the World, with wonderful Efficacy and Success; He shall convince Men of my Power and Authority to execute Judgment upon my Enemies, for the Establishment of my Kingdom upon Earth.

* Such as 12. There are yet * many other the taking Things, hereafter to be done, in Relation to the Settling and Establishing my away the Church ; which, if it were proper, I Jewish Ce- Church ; which, if it were proper, I could now acquaint you with : But ye remonial are not yet prepared to understand and Law, &c. receive them.

13. But when the *Spirit of Truth*, whom I promised you, is come ; He shall enlarge your Understandings, and remove your Prejudices, and instruct you in all necessary and Divine Truths, to enable you to go through that great Work, which I have begun in Person, and which I shall carry on by your Ministry. For the Spirit is not to begin any new Work, or to set up any new Doctrine of Himself : But as I have taught you, only my Father's Will ; so the *Spirit* shall instruct you, only in my Father's and my Will, and in Things necessary to promote and carry on the same Design.

14. Every Thing that He does, shall be only in order to manifest my Glory, and establish my Religion in the World : Even as every Thing that I have done, has been only to manifest my Father's Glory, and reveal his Will to Mankind. For, as all that I have taught, is only what I received from my Father ; so all that the *Spirit* shall teach you, is only what He receives from Me.

15. Whatsoever, I say, the Spirit shall teach you, is only what He receives from Me. For *Receiving from my Father*, I call *Receiving from Me* ; and reaching His Will, is teaching Mine : Seeing all Things that the Father has, are common to Me ; and all Power and Dominion is committed to Me.

12. I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit, when he, the Spirit of truth is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak, and he will show you things to come.

14 He shall glorifie me : for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine : therefore said I, that he shall take of mine, and shall shew it unto you.

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17 Some of ples am selves, this tha unto us while an not see r gain, a l and ye me : an I go to ther ? 18 therefor is this faith, while ? tell wha

19 N knew were de ask him unto the enquire your sel I said, while a

16 A little while and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while and ye shall see me: and, because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall

16. And now be careful to remember what Matter of Comfort I have given you, and support your selves with it under the approaching Distress. It is now indeed but a very little while, before I shall be taken away from you: Nevertheless, let not this cause you to despair: For after I am departed, it will be likewise as little a while, before I appear to you again: Forasmuch as my being taken away from you, is not perishing, but only returning to my Father.

17, & 18. ¶ At these last Words of Jesus, the Disciples were greatly disturbed and troubled: Not understanding His true Meaning; *That in a very short Time He should be taken away from them by Death; and that after That, having overcome Death by a glorious Resurrection, He would appear to them again before His Ascension into Heaven.* Not understanding this, I say; they enquired therefore one of another, and whispered among themselves, saying: What can He mean by telling us, that *in a very little Time He shall be taken away out of our Sight; and that then in a very little Time more, we shall see Him again; and this, because He goes to His Father?* We cannot apprehend what the Meaning of all this is.

19. Jesus seeing their Perplexity, and knowing that they were desirous to ask Him about it, but durst not; replied: Why are ye thus disturbed and perplexed about what I told you? Is it a Thing so very hard to be understood, that I said, *Within a very little while I should*

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be taken away from you, and that within a very little while more I should appear to you again?

20. Assuredly I tell you, I must now very soon depart out of this World; and then *the World*, who are your Enemies, will rejoice and triumph over you, as if they had destroyed Me, and wholly suppressed you; and ye for your parts will be overwhelmed with Grief and Sorrow. But within a short Time, I shall return to you again; and then your Sorrow shall be turned into exceeding great Joy.

21, & 22. Even as a Woman, when she is in Labour, has great Pain and Sorrow for the present; but as soon as she is delivered, forgets the Pains she endured, and rejoices greatly at the Birth of her Son: So ye, while ye are under the immediate Apprehension of my Departure from you, and during that Time of Distress and Temptation which shall befall you in my Absence, will be full of great Sorrow and Anxiety of Mind; But when I return to you again, then ye shall rejoice with Joy unspeakable and full of Glory; and no Power or Malice of Men shall ever be able to take from you any more the Cause or Continuance of it.

23. Nevertheless, though I shall return to you again, and your Hearts will thereupon be filled with inexpressible Joy, and That never to be taken from you any more; yet there will be no Necessity that I should *then* continue long with you in Person, to instruct you upon every Occasion, as I have now done, with my own Mouth. For, besides that the

not see me: and again, a little while and ye shall see me?

20 Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A Woman when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the World.

22 And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing; Verily verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

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holy Spirit shall be sent to instruct you in all Things necessary; *my Father himself* also will hear your Petitions, and be ready to grant whatsoever you shall desire of him in my Name, and as being my Disciples.

24 Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.

24. Hitherto ye have not prayed to God for any Thing *in my Name*: From hence forward, put up your Petitions *in my Name*; and whatsoever ye shall so ask, for the Glory of God, and in order to enable you to go through the Work of your Ministry successfully, shall certainly be granted you; that your Joy, which will begin at my appearing to you again after my Death, may be compleated by the wonderful Success and Efficacy of your own Ministry.

25 These things have I spoken unto you in proverbs; the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

25. These Things I have told you at present imperfectly and obscurely, according to your Capacity, as ye are able to bear them. But the time is coming, when, your Prejudices being removed, I will speak no more figuratively and obscurely, but will declare to you with all Openness, Freedom and Plainness, the whole Will of my Father concerning the Nature and Establishment of my Kingdom, and what Things and in what Manner ye ought to pray unto him for.

26 At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you.

26, & 27. At that Time ye shall with all Assurance pray to my Father in my Name for what ye want: And I need not tell you, that I will intercede with him on your Behalf; For, besides the Affection He has for Me, and the Power and Authority my Prayers have with Him, he has moreover of Himself a great Love for you, and a ready Disposition to

27 For the Father himself loveth you, because ye have loved me, and have believed

grant your Prayers, because ye are become grateful and acceptable to Him by your Love towards Me, which ye have shown in embracing willingly that holy Doctrine which I have revealed to you from Him.

28. To conclude ; The Sum of what I have told you, is briefly and plainly this. *I came down from Heaven from God my Father, and have lived upon Earth in the State of frail and mortal Man, that I might reveal to Mankind the Will of my Heavenly Father, and the Way to attain eternal Life and Happiness : And now having finished this great Work, I am about to leave this World, and return again to my Father, from whence I at first came.*

29. ¶ These last Words of Jesus being somewhat more plain and express, than any he had before spoken ; so that the Disciples now understood clearly, that the *Departure* he had so often mentioned, was no other than *his actual going out of this World* : They replied ; Now, Lord, you speak plainly indeed, and without any Figure, so that we apprehend fully what you mean.

30. And at the same Time that our *Curiosity is satisfied*, you have likewise greatly confirmed our Faith ; having given us a certain Token, whereby we are assured that you know all Things, even the Hearts and secret Thoughts of Men ; seeing you have of your own accord answered us a Question, concerning which we were much troubled in our Minds, and * were very desirous to have asked you about it, but durst not. Now therefore we are abundantly convinced, that you are endu-

that I came out from God.

28 I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father.

29 His Disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but because of good cheer, I have overcome the world.

ed with a truly Divine Power, and did indeed come forth from God.

31, & 32. *Jesus* answered: Do ye now at length firmly believe in Me? And are resolved to continue stedfast in this Faith? And think your selves able to persevere immoveably in the Profession of it? Be not confident of your own Strength; but pray to God to deliver you from the Power of Temptation, and in the Time of Distress; such as will come upon you much sooner than ye expect; For assuredly I tell you, within a few Hours ye will all suddenly forsake Me, and flee, in Hopes to secure your selves, leaving Me alone: And yet I should not say *Alone*; seeing my Father, who is more than All, will still continue with Me.

33. ¶ Now all these Things I have acquainted you with beforehand; that your Minds may be furnished with much Matter of Comfort, and Strength to bear up under all Temptations, from the Consideration of my having foretold both what Distresses will befall you, and how they shall all finally terminate in your Victory over all your Enemies. You must, indeed, expect to meet with much Affliction in the World: But let not this discourage you: I have overcome the World: Follow ye my Example, and be Partakers of my Reward.

C H A P. XVII.

Jesus's Prayer before his Death.

1. **H**AVING thus finished his Discourse to the Disciples, Jesus lift up his Eyes to Heaven, and prayed, saying: O Almighty Father, now the Time of my Suffering, for which I was sent into the World, is come; I beseech thee, support me under it, and cause me to prevail and triumph over Death by a glorious Resurrection and Ascension into Heaven; that by this Means I likewise may glorifie Thee, and cause thy Will revealed in the Gospel to be believed and obeyed through all the World, unto Mens eternal Salvation.

2. According to the full Intent of that Office and Power, wherewith thou originally investedst me, to receive all fitly disposed Persons into the Covenant of Salvation, and to assist and preserve them in it unto everlasting Life.

3. (The Condition of which Covenant of eternal Life is, that they believe and obey Thee, as the only true God; and *Jesus Christ*, as the true *Messiah* whom thou hast sent.)

4. In order to the bringing about which great Design of the Salvation of Men, I have already declared thy Will to Mankind; and I have preached the Doctrine of Salvation; I have finished the Work which thou sentest me to do; and have glorified thy Name upon Earth.

5. Now therefore, to compleat the Work; do thou, I beseech thee, like-

THese words spake Jesus; and lift up his eyes to heaven, and said, Father, the hour is come; glorifie thy Son, that thy Son also may glorifie thee.

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and *Jesus Christ* whom thou hast sent.

4 I have glorified thee on the earth; I have finished the work which thou gavest me to do.

5 And now, O Father, glorifie thou me with thine

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thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

wife glorifie Me. Support me under my Sufferings; Caute me to prevail and triumph over Death by a glorious Resurrection; and exalt me again to the same Glory in Heaven, which I had with thee before the Foundation of the World.

6, 7, & 8. I have declared, I say, thy Will to Mankind; that is, to all such as were disposed to receive it; to such as by a pious and teachable Disposition were prepared to embrace whatever Doctrine should appear to come from Thee. To these Persons thou didst in thy infinite Wisdom appoint that thy Truth should be made known, and not to the prejudiced vicious World: And accordingly to them I have revealed the Mysteries of thy Kingdom, the Precepts of the Gospel, the Doctrine of Salvation; and this Doctrine they have readily embraced, stedfastly adhered to, and sincerely obeyed: Being fully satisfied and convinced, that what I taught them as from Thee, was really a Divine Doctrine, taught by Thy immediate Appointment and Command; and that I did not preach any Human Invention, but was really sent by Thy Authority and Commission.

9 & 10. For these Persons therefore I now pray; that as Thou hast begun the Work of their Salvation by my Preaching and Revealing to them Thy Will in my Life, while I have been present with them here upon Earth; so Thou wouldst preserve them in my Absence, and compleat the Work of their Salvation by my Resurrection and Ascension into Heaven after my Death. I do not now pray for the unbelieving and im-

penitent World ; but for those who have embraced that most holy Doctrine which Thou hast taught them by my Preaching ; who have glorified, and will glorifie *My Name* by *their Ministry*, as I have done *Thine* by *My Ministry* ; and who consequently are to be esteemed as *Thine Own*, in common with *Me*.

11. I am now about to leave the World, and return to *Thee* : But these my Disciples must continue still in the World. I beseech Thee therefore, Holy Father, preserve and keep them after my Departure ; continuing stedfast in the Profession and Practice of the Truth, and preaching to *others* the same holy Doctrine that I have delivered to *them* ; that so they may remain always inseparably united to *Me*, as I am to *Thee*.

12. So long as I have been with them in the World, I have watched over them, and kept them from falling away, both by Example and Preaching, and continual Admonition, according to the Power and Authority which Thou committedst unto *Me* : And not one of my Apostles hath miscarried under my Care, but only that perfidious Traitor, who, as the Scripture foretold, has ungratefully conspired with my Enemies to destroy *Me*, and will perish according to his Deserts.

13. So long as I have been personally present with my Disciples, (*I say*) I have continually watched over them, and preserved them *my self* : But now being about to leave the World ; I beseech Thee, do *Thou* keep and assist them by thy good Spirit ; and let the Expectation of their

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name ; those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctifie them through thy truth; thy word is truth.

continuing under Thy special Care and Protection, be their Comfort and Support in my Absence.

14. The World will be sure to hate and persecute them, because they have embraced that most holy Doctrine which I have taught them from *Thee*: For, this Doctrine being contrary to the Lusts and Passions, the Designs and Inclinations of Worldly Men; it must needs be, that the vicious and incorrigible World will oppose and persecute *them*, as it has before done *Me*.

15 I beseech Thee therefore, do *Thou* take them into Thy particular Care and Protection; and support them against the Violence and Oppression of an evil World. I do not desire that *Thou* shouldst take them out of the World; but preserve them in the World, to be Instruments of Thy Glory, and Teachers of Thy Truth; and suffer them not to be either destroyed by the Malice and Violence, or corrupted by the evil Customs and Opinions of a wicked and perverse Generation.

16. They are of a Spirit and Temper very different from the common Affections and Dispositions of the World, even as I have set them an Example.

17. I beseech Thee, do *Thou* preserve and increase in them this holy Temper and Disposition of Mind. Cause them to be so thoroughly affected with that true Doctrine which I have taught them, as to express it visibly in their Lives and Practice, and to promote it zealously in their Preaching: That so both by Word and good Example, they may become worthy and successful Ministers of the Gospel of *Christ*.

18, & 19.

18, & 19. For, as Thou hast sent Me into the World to reveal Thy Will to Mankind, so send I *these my Apostles* to continue to preach the same Doctrine which I have begun. And the principal Design of my exemplary Life, constant Teaching, and now voluntary offering my self to Death; is to sanctifie and enable them to preach with *Success and Efficacy*, for the Salvation of Men.

20, & 21. Neither pray I for these my Apostles *only*, but also for all others who shall by *their* Preaching be at any Time converted to thy true Religion: That as I am in Thee, and Thou in Me; so they may all be united to Me and to one another, by one holy and indissoluble Bond of Faith and Charity: Becoming eminent Examples of all Holiness and Piety; so as to convince the World of the Excellency of their Religion, and force Men to acknowledge the Truth and Divine Authority thereof.

22, & 23. For the more effectual promoting of which great End, I have communicated to my Apostles the same Authority and Power of doing mighty Works for the Confirmation of their Doctrine, and the Manifestation of Thy Glory, as Thou communicatedst to Me. That so I working in them, as Thou hast done in Me; and they, with mighty Efficacy and Demonstration of the Spirit, confirming the same Doctrine that I published in Person; the World may be convinced, that I was really sent by Thee, and that my Disciples act likewise by the same Commission.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctifie my self, that they also may be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word.

21 That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, I have given them: that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

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24 Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

24. Holy and Almighty Father; all those whom Thou hast thus given Me, who have heartily embraced the Doctrine I taught them, and do sincerely obey it; I desire that Thou wouldst make them Partakers of the same Happiness with my self; and exalt them to behold the incomprehensible Glory wherewith Thou investedst Me in thy eternal Love before the Foundation of the World.

25, & 26. The Generality of the World, O righteous Father; the Covetous and Ambitious, the Politick and Designing Men of this World, have not known *Thee*, nor been willing to embrace and obey the Revelation of Thy Will. But I have known Thy Will; and have made it known to my Disciples, Men of Simplicity and Honesty; and they have embraced and obeyed it: And I will continually make it known to them more and more; that they may improve and grow up in Faith and Holiness, and in all good Works; and finally arrive at the Enjoyment of that eternal Happiness, which is the Effect of Thy infinite Love towards Me, and through Me towards *them*.

C H A P. XVIII.

Jesus betrayed by Judas, ver. 1. His Examination before the High-Priest, ver. 19. Peter's Denial, ver. 24. Jesus's Examination before Pilate, ver. 28.

1. **A**fter this, *Jesus*, knowing that the Hour of His last Passion approached, retired with His Eleven Apostles; (for *Judas* had before *
 * Chap. 13, ver. 30. gone out from Supper to the Chief Priests, in order to betray Him;) *Jesus*, I say, retired with His Apostles over the Brook *Cedron*, towards the Mount of *Olives*, into a Garden in a Place called *Gethsemane*.

2. Which being the Place whither He usually retired to pray and meditate privately, and where particularly he used to spend the Nights during the Time of the Feast, when He had continued in the City all the Day-time; *Judas* was well acquainted with it, and knew how to direct the Officers of the Chief Priests to find and apprehend Him there.

3. Taking with him therefore a Company of Soldiers, together with the Officers and Servants of the Chief Priests and Pharisees, armed with Swords and Clubs, and attended with Lanterns and Torches, that *Jesus* might neither hide Himself from them, nor be able to escape out of their Hands; he conducted them to the Place where he well knew that *Jesus*, according to his Custom, would be.

When *Jesus* had spoken these words; he went forth with his disciples over the brook *Cedron*, where was a garden, into the which he entred, and his disciples.

2 And *Judas* also which betrayed him, knew the place: for *Jesus* oft-times resorted thither with his disciples.

3 *Judas* then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns and torches, and weapons,

4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them.

6 Aftoon then as he had said unto them, I am he; they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

4. Now *Jesus*, though He knew, before *Judas* and the Officers came, what was designed against Him; yet would not, as He had done at other Times, convey Himself from them: But, knowing that the Time, wherein God had appointed Him to suffer, was now fully come; he willingly offered Himself to the Soldiers sent to apprehend Him; and said to them, *Whom seek ye?*

5. The Soldiers answered: *We are sent to seek Jesus of Nazareth.* *Jesus*, seeing what a Strength they had brought with them, and also *Judas* at their Head to discover and betray him to them, replied: What mean ye to come against Me at this time of Night, with so much Caution, and with so great a Force; as if ye came to surprize a Robber, from whom ye expected to meet with great Resistance? Or as if I had always hid my self from you, and never appeared publickly, so that it were a very difficult Matter to find Me? If this be all your Business, to search after *Jesus of Nazareth*; ye need trouble your selves no further; I am the Person.

6. These Words *Jesus* spake with such Freedom and Unconcernedness, with such Majesty and such Divine Power accompanying them; that the Soldiers surprized and astonished at it, retired backward from Him and fell to the Ground.

7. Then, as soon as they were recovered from their Surprize, *Jesus* asked them a Second time, saying: *Whom seek ye?* And the Soldiers answered as before; *We seek Jesus of Nazareth.*

8. *Jesus*

8. *Jesus* replied : I tell you again, I am the Person ; wherefore, if your Business be, as you say, only to apprehend Me ; then let these my Companions be dismissed.

9. By which last Words, as He shew'd His great Care and Concern for his Disciples, more than for Himself ; so He accomplished his own former Saying, that * *Not one of His Apostles should be lost under His Protection.*

10. ¶ Upon this, the Soldiers apprehended Him : And the Disciples, seeing to what Extremity Things were come, offered to Fight for Him, and endeavour to Rescue Him : *Peter* particularly, in great Zeal for his Master's Safety, drew his Sword, without waiting for *Jesus's* Order ; and smiting one of the High Priest's Servants, whose Name was *Malchus*, cut off a Piece of his Right Ear.

11. But *Jesus* rebuked him for his too hasty Zeal, saying : Put up your Sword ; this is not a Time to make Resistance : Is it not fit that the Will of God and the Predictions of the Prophets should be fulfilled ? The principal Design of God's sending Me into the World, was to Suffer and Die ; and the Prophets have foretold, that I should do so ; and now is the Time that these Things must be accomplished.

8 *Jesus* answered, I have told you that I am *he*. If therefore ye seek me, let these go their way :

9 That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

10 Then Simon *Peter* having a Sword, drew it, and smote the high priests servant, and cut off his right ear. The servants name was *Malchus*.

11 Then said *Jesus* unto *Peter*, Put up thy sword into the sheath ; the cup which my Father hath given me, shall I not drink it ?

12 Then

12 Then the band, and the captain, and officers of the Jews took Jesus, and bound him.

13 And led him away to Annas first (for he was father in law to Caiaphas, which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out the other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

12, & 13. Then the Disciples, seeing there was no Remedy, and that Jesus Himself would not suffer them to try to rescue Him, forsook Him and fled. And the Soldiers having seized and bound Him, carried Him first to Annas, who was Father-in-Law to Caiaphas, the High Priest of that Year.

14. And from thence they carried Him to Caiaphas himself; at whose House the Council of the Jews was ready assembled to try Him: For this Caiaphas was the same, who *In *Chap. 11. a former Consultation had given his ver. 50. Advice, that Jesus ought immediately to be put to Death even without Examination, for the Peace and Security of the People.

15, & 16. ¶ Now as they were carrying away Jesus, Peter and another of the Disciples followed at a Distance, desiring to observe what the Event of this Thing would be. And That other Disciple, being known to the High Priest, ventured to go into the Hall after the Company that conducted Jesus: But Peter, not having any Friend or Acquaintance there, stood at first without at the Door; till after a while, That other Disciple, speaking to the Door-keeper, caused him to be let in.

17. Then

17. Then *Peter*, coming in, was questioned by the Woman that let him in, saying: Were not you one of this *Jesus's* Disciples: *Peter*, in great Surprise, replied: I am not.

18. And going to the Servants, who were sitting about a Fire of Coals, because it was cold; he thrust himself amongst them, hoping to pass undiscover'd and observe what was done.

19. ¶ In the mean time, *Jesus* stood before the Council; and the High Priest, desirous to find Him guilty of Seditious Doctrine or Practises, examined Him with much Inquisitiveness, Who His Disciples were, and to what End He had gathered them about Him, and carried them with Him through all the Country, and what particular Doctrine it was that He instructed them in.

20, & 21. *Jesus*, knowing his Design, not to Discover the Truth, but to find some Pretence to condemn Him, replied: Why do you ask Me what my Doctrine was, as if I had taught privately and in a Corner? Ask the *World*, ask the *Scribes and Pharisees and Rulers*, ask all the People, ask these my Accusers, what Doctrine I have preached. For whatever I have taught, I always taught publickly and openly in the Face of all the World, in your Temple and Synagogues, on your Sabbaths and Solemn Feast-days, in the Places and Times of greatest Concourse; and in Secret have I never said any thing,

17 Then saith the damsel that kept the door unto *Peter*, Art not thou also one of this mans disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals (for it was cold) and they warmed themselves: and *Peter* stood with them, and warmed himself.

19 ¶ The high priest then asked *Jesus* of his disciples, and of his doctrine.

20 *Jesus* answered him, I spake openly to the world; I ever taught in the synagogue, and in the Temple, whether the Jews always resort, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

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that I was ashamed should be made known to the whole World.

22 And when he had thus spoken, one of the officers which stood by, stroke Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

22. At these Words, one of the High Priest's Officers, eager to show his Zeal against *Jesus*, and to gain Favour with his Master, struck *Jesus* on the Face, saying: How dare you answer the High Priest thus?

23. To whom *Jesus*, with all Meekness and Patience, replied: If I have said any thing unbecoming Me, accuse Me before the Council, as you ought to do; but if I have said nothing that will bear an Accusation, Why do you, contrary to all Justice and Equity, strike Me uncondemned, and in the Presence of the Court?

24 (Now Annas had sent him bound unto Caiaphas the high priest.)

25 And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his disciples: He denied it, and said, I am not.

24, & 25. ¶. But to return to Peter. *Jesus*, as * I said, being carried bound from *Annas* to *Caiaphas*; and *Peter* having † followed Him † ver. 16, into the House, and thrust himself a- & 18.

among the Servants that were sitting about the Fire; One of the Company, remembering that he had seen his Face, and looking intently upon him, said: Surely, you were one of this *Jesus's* Followers. But *Peter*, in great Fear and Confusion replied: I know nothing of him.

26, & 27. Again another, who was one of the High Priests Servants, and Kinsman to him whose Ear *Peter* had cut off, said: Nay, did not I my self see you in the Garden with him? But *Peter* persisted, denying that he knew any thing of *Jesus*; and immediately † the Cock crew.

† See *Luke* 22. Ver. 60, & 61.

28. ¶ After this, the Council of the *Jews*, having spent the greatest part of the Night in examining *Jesus*, and having at length gained from him a Confession of his being the *Messiah*; thought they had now sufficient Ground to carry him before the *Roman* Governour, with a grievous Accusation of Blasphemy against God, and Sedition against the Emperor; By which Means they hoped to procure that he might be Condemned to Die. Accordingly therefore, keeping him in Bonds, they brought him a little before Morning into the Judgment-Hall to *Pilate*, who was at that Time Governour of *Judea*. Nevertheless they themselves went not into the Hall, but stood without; least they should be defiled, and rendred incapable to eat the Passover.

26 One of the servants of the high priest (being his kinsman whose ear *Peter* cut off) saith, Did not I see thee in the garden with him?

27 *Peter* then denied again, and immediately the cock crew.

28 ¶ Then led they *Jesus* from *Caiaphas*, unto the hall of judgment: and it was early, and they themselves went not into the judgment hall, lest they should be defiled: but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31. Then said Pilate unto them, take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

29. *Pilate* therefore came out to them, and said; Why do you bring this Man before *me*? What Crime have ye to accuse him of?

30. The *Jews* answer'd: You may be sure, if he had not been a very great and extraordinary Malefactor, we would not have troubled you with him at all, much less at this unseasonable Time.

31. Then *Pilate*, examining him, and finding that he had not, as *He* expected, been guilty of Rebellion or Sedition, but that his Accusation was chiefly about Things relating to the Religion and Customs of the *Jews*; grew angry, and said: What are these Things to *me*? Take ye him your selves, and judge Him according to your own Law. The *Jews* replied: We have no Power to put any Man to Death; as this Man certainly well deserves, who has attempted not only to make Innovations in our Religion, but even moreover to set up Himself for a King.

32. (Now through this Eagerness of the *Jews* to have Jesus put to Death by the Authority of the Romans, who **CRUCIFIED** certain Malefactors, which was not done by the *Jews*; were fulfilled those * Sayings * Chap. 3, of Jesus, whereby He had prophesied ver. 14. & before-hand what kind of Death He Chap. 12. should die.) ver. 32.

33. Pilate then moved at these last Words, that *Jesus* had set Himself up for a King, in Opposition to the Roman Emperor; went again into the Judgment-Hall, and examined *Jesus*, saying: Is it true, what these Men lay to your Charge, that you have indeed attempted to set up your self King of the Jews?

34. *Jesus* replied: Have you ever, during your stay in this Province, heard any thing of Me, that gave you any Reason to suspect Me guilty of secret Practises and Seditious Designs against the Government? Or do you go only upon the present Clamour and Tumult that is raised against Me? If so; take heed you be not imposed upon, merely by the Ambiguity of a Word: For to be King of the Jews, is not to set up an Earthly Kingdom, in Opposition to that of the Emperor; but a Thing entirely of a different Nature, and that has no Relation at all to it.

35. Pilate answered: Am I a Jew? Can I tell what your Expectations are, or in what superstitious Senses you understand Words? The Rulers and Chief of your own People, who are best Judges of those Matters, have brought you before me as a Riotous and Seditious Person: And if this be not the Truth of the Matter, pray let me know what is.

33 Then Pilate entred into the judgment hall again, and called *Jesus*, and said unto him, Art thou the king of the Jews?

34 *Jesus* answered him, Sayest thou this thing of thy self, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me: What hast thou done?

36 Jesus answered, My Kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be deliver'd to the Jews; but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

36. *Jesus* replied: I have indeed a Kingdom, which I do not deny I have professed I would establish: But then, as I said, it is not a Kingdom of this present World, nor any ways tends to cause Disturbance in the Government: For, if it had, my Servants would have fought for Me, and not suffered Me to have fallen into the Hands of the *Jews*: But, to tell you the Truth plainly, 'tis a Kingdom wholly Spiritual, consisting only in the Obedience of Men's Wills and Affections to the Laws of God.

37. You acknowledge then in general, *answered Pilate*, that you have pretended your self to be a King? Yes, *replied Jesus*, in the Sense that I have told you, I have declared, and *do now* declare my self to be a King; For this very End was I Born, and for this same purpose came I into the World, that I should bear Witness to *the Truth*; and whosoever sincerely loves, and is always ready to embrace *the Truth*, will hear my Testimony, and be convinced by it.

38. *Pilate answered*: What do you mean by *the Truth*? And having so said, he went out again to the *Jews*, and said to them: I have examined this Man again; and cannot find that He has done any thing, which, according to the *Roman Laws*, is worthy of Death.

39. However, since ye have brought Him before me as a Malefactor; and it is the Custom that I should release to you one Malefactor at the Feast of the Passover; Will you have me, seeing nothing is proved against this same *King of the Jews*, release Him now to you?

40. This *Pilate* said, hoping he had found an Occasion to cause *Jesus* to be set at Liberty, who he saw plainly was accused only out of Envy and Malice. But the People, at the Instigation of the Chief Priests and Pharisees, cried out with one consent; That they would not have *Jesus* released, but one *Barrabas*; a notorious Malefactor then in Prison, for having been at the Head of a great Riot, wherein he had also committed Murther.

39 But ye have a custom, that I should release unto you one at the passover; will ye therefore that I release unto you the king of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

C H A P. XIX.

Pilate endeavours to acquit Jesus, but is prevailed upon by the tumultuous Importunity of the Jews to condemn him, ver. 1. Jesus Crucified, ver 17. And Buried, ver. 38.

Then Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

1: **T**HEN Pilate, not willing to yield to so shameful a Piece of Injustice, as to cause a Man to be put to Death, whom at the same time he verily believed to be innocent; and yet seeing that the People would not by any Means be satisfied, if he should acquit and release Him without inflicting any Punishment on Him at all; took Jesus and delivered Him to the Soldiers to be Scourged, hoping, that at least That Severity would appease the People.

2, & 3. And because the Crime laid to His Charge, was, that He pretended to be a King; the Soldiers, in Derision, put upon Him a Purple Cloth for a Robe, and set a Wreath of Thorns upon His Head for a Crown, and gave Him a Reed or Cane in His Hand for a Scepter: And kneeling down to Him, they scoffingly saluted Him, saying; *Long live the King of the Jews*: And taking the Cane out of his Hand, they struck Him on the Head with it, and smote Him with their Hands, and abused Him with all manner of Insulting, Scorn and Contempt.

4. & 5. After which, *Pilate*, hoping (as I said) that the Fury of the People might by this Time be appeased, brought out *Jesus* to the Multitude in the fore-mentioned ridiculous Habit, that he might turn their Malice either into Pity or Contempt; and said to them: See, here is the Man; I protest, I do not find any Fault in him worthy of Death: Be content therefore with the Punishment already afflicted on him, and suffer me now to discharge him.

6. But the Chief Priests and Officers of the *Jews*, cried out in a most violent and tumultuous Manner: Nay, let Him by all means be Crucified; Let Him be Crucified. Wherefore *Pilate*, seeing the Tumult increase to such a Degree, that their Demand was rather a Seditious Mutiny, than a Regular Desire of having a Favour granted them; yielded at length to their Importunity, and was in a manner forced to comply with their Request. So that at last, with much Unwillingness and Reluctancy, he passed Sentence upon *Jesus* that He should be Crucified: Yet with a Protestation of his own Dislike of the Fact; saying; Take ye Him, if ye will, and Crucifie Him; I am not guilty of this innocent Man's Death; be ye answerable for it.

7. The *Jews* replied: We wonder you should be so unwilling to condemn this Man to Death: We have a plain Law, by which whosoever falsely pretends to be a Prophet, is declared worthy of Death; How much more This Man, who has ta-

4 *Pilate* therefore went forth again and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came *Jesus* forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man.

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. *Pilate* saith unto them, Take ye him, and crucifie him: for I find no fault in him.

7 The *Jews* answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid.

9 And went again into the judgment-hall, and said unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater sin.

ken upon Himself to be no less than *the Son of God*?

8. *Pilate*, hearing this, and not knowing who this Person might at last appear to be, about whom there had been spread so many strange Reports, and against whom the *Jews* argued so inconsistently, and now at the last produced a new and strange Accusation against Him, that He had declared Himself to be no less than *the Son of God*; was seized hereupon with a sudden Fear and Doubting, with great Anxiety and Perplexity of Mind.

9. Going therefore again into the Judgment Hall, he enquired farther of *Jesus*, *Who He was*, and *Whence He came*; *Who His Parents were*, and *What His Family*. But *Jesus* answered him not a Word.

10. Then said *Pilate*: Why do you not answer me? Do you not know that I have absolute Power over you; and if I would peremptorily use my Authority, could, without any Regard to what the *Jews* desire, absolutely determine either to condemn or acquit you?

11. *Jesus* replied: I could easily secure *my Self*; and neither *they* nor *you* could have any Power at all to hurt Me; was it not my Father's Will, that for great and wise Reasons I should at this Time submit to be delivered to you by the Envy and Malice of the *Jews*. But since it is so; and that they urge and press you with the utmost Vehemence to cause Me to be put to Death; I must needs say, your Sin in yielding and being prevailed upon by great Violence and Importunity to condemn

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condemn Me, is not so great as theirs, who out of mere Malice, and against the greatest Means of Knowledge, clamour against Me as the most notorious Malefactor, and urge you to pass Sentence upon Me.

12. From this Time forward, Pilate, admiring the modest and innocent Behaviour of Jesus, and seeing plainly the Iniquity and Malice of the Jews; laboured much to find an Occasion to release him. But the Jews, perceiving his Intention, cried out with so much the more Vehemence: Let him be Crucified: And if you will not condemn him to gratify Us; consider how you will answer it to the Emperor, to have acquitted a Man, who without his Authority has set up himself for a King in one of the Provinces of the Empire.

13, & 14. Pilate, startled at this, and fearing to be accused of neglecting his Duty, brought out Jesus again; and sitting down in the Judgment-Seat, in order to pass Sentence upon him, in a Place called in the Jews Language Gabbatha, which signifies the Pavement; he said to the Jews: See this poor Man, whom ye accuse of designing to make himself King. This was about Six a Clock in the Morning, of the Day before the Sabbath, in the Passover Week.

* See Note
on Mark
15. 25.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsars friend: whosoever maketh himself a king, speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called the pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king.

15 But

† Answering to our Good Friday. Παρεσκευη, ὁ αἷς
παρασκευαζον, Mark 15. 42.

15 But they cried out, away with him, away with him, crucifie him. Pilate saith unto them, shall I crucifie your king? The chief priests answered, we have no king but Cesar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away.

17 And he bearing his cross, went forth into a place called *the place* of a scull, which is called in the Hebrew, Golgotha.

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

15. The *Jews* cried out : Away with him, Away with him ; Crucifie him. *Pilate*, seeing their obstinate Madness, replied in a scornful Way ; Why, must I then crucifie your King? The Chief Priests answered ; we have no King but *Cesar*.

16. Then *Pilate* passed Sentence upon him : And thus, contrary to all Reason and Justice, and the Judgment of his own Mind and Conscience, yielding to the Importunity of a riotous Multitude stirred up by a few malicious Chief Priests and Pharisees, he condemned to Death a Person whom at the same time he verily believed to be innocent. And the Multitude led him away to crucifie him.

17, & 18. And they carried him out of the City, bearing his Cross upon his Shoulders, to a Place called in the *Jewish* Language *Golgotha*, which signifies, *The Place of a Skull* : And there they crucified him with Two other condemned Persons, who had been convicted of a Robbery ; placing *Jesus* in the midst, and the Malefactors on each side one.

19. Moreover, *Pilate* caused to be put up over his Head, an Inscription in the following Words ; JESUS OF NAZARETH, THE KING OF THE JEWS.

20, & 21. Which Inscription being written both in *Hebrew*, and *Greek*, and *Latin*; and the Place of the Crucifixion being near the City; so that many *Jews*, who passed by, saw and read the Inscription; They were offended, and desired *Pilate*, that instead of **THE KING OF THE JEWS**, might be put, **WHO PRETENDED TO BE KING OF THE JEWS**.

22. But *Pilate* refused to make any Alteration in the Inscription.

23, & 24. ¶ Now as the Soldiers were crucifying *Jesus*, they stripped him; and some of his Cloaths they divided among themselves: But his inner Coat being woven or knit throughout from the Top to the Bottom without any Seam; to prevent tearing it, they agreed to cast Lots for it: Fulfilling hereby that Prophecy, *Psal. 22. 18. They parted my Garments among them, and cast Lots upon my Vesture*.

20 This title then read many of the *Jews*: for the place where *Jesus* was crucified was nigh to the city: and it was written in *Hebrew*, and *Greek*, and *Latin*.

21 Then said the chief priests of the *Jews* to *Pilate*, Write not, the king of the *Jews*; but that he said, I am the king of the *Jews*.

22 *Pilate* answered, What I have written, I have written.

23 ¶ Then the souldiers, when they had crucified *Jesus*, took his garments (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did. 25

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25 ¶ Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

25. Of these Things some of the Disciples, and also much other People, were Spectators. There stood likewise near the Cross, seeing and lamenting at this sad Sight, several Women that were Acquaintance and Relations of Jesus : Particularly his Mother, and his Mother's Sister, Mary * the Wife of Cleophas, and * Or, as Mary Magdalene. others,

26, & 27. Jesus therefore seeing his Mother standing by, and the Disciple whom he loved ; said to † St. John, his Mother, turning his Face, and the Author of looking upon that Disciple ; Wo- man, behold thy Son : And to that this Go- Disciple, turning his Face and look- ing upon his Mother ; Son, Behold thy Mother. And from thence forward That Disciple took her Home with him, and kept and honoured her as his own Mother, as long as she lived.

28. ¶ After this, Jesus, knowing that every Thing that God had appointed and the Prophets had foretold he should do and suffer before his Death, was fully accomplished, excepting only that Proyehey of their * giving him Vinegar to drink ; * psal. 69. said, I thirst.

22.

29, & 30. Now there stood at hand a Vessel full of Vinegar: One of the Soldiers therefore dipping a Sponge therein, and fastening it to the Top of a Reed, put it up to *Jesus's* Mouth; who, as soon as he had tasted it, said, *All is fulfilled*; and recommending his Soul into the Hands of God, expired.

31: ¶ In the mean time the *Jews*, because the next Day was the Sabbath, and That of more than ordinary Solemnity in the Passover-Week, went to *Pilate*, not knowing that *Jesus* was already dead, and desired he would order the Legs of the crucified Persons to be broken, that they might die the sooner, and be taken away before the Beginning of the Sabbath.

32, & 33. Accordingly the Soldiers came, and broke the Legs of the Two Malefactors that were crucified on each side of *Jesus*; but when they came to *Jesus*, and found that he was already dead, they thought it needless to break *His* Legs.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When *Jesus* therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The *Jews* therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day) besought *Pilate* that their Legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him:

33 But when they came to *Jesus*, and saw that he was dead already, they brake not his legs.

34 But

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scriptures should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, they shall look on him whom they pierced.

34. But one of the Soldiers, to make sure of his Death, or to insult over him, pierced his Side with a Spear; and immediately there came out of the Wound both Water and Blood.

35. These Things the Writer of this History saw with his own Eyes; and his Testimony may be depended upon as infallibly true. That all, who read it, may be convinced and firmly believe, that Jesus *really and truly Died*, and consequently that his Rising again was a *real and true Resurrection from the Dead*.

36, & 37. Besides; however some of these Circumstances, such as *the Omitting to break Jesus's Legs*, and *the Piercing his Side with a Spear*, may in themselves seem small and of little Importance; yet really and in event they were by no Means such. The former of these Circumstances being a remarkable Fulfilling in Him *the true Paschal Lamb*, what was expressly commanded to be taken Care of in *the Typical One*, Exod. 12, 46, that a Bone of it should not be broken: And the other, a Completion of that Prophecy, Zech. 12. 10. *They shall look on him whom they have pierced*.

38. ¶ Now in the Evening, as soon as it was known that *Jesus* was dead, one *Joseph of Arimathea*, a pious and good Man, one that at this Time expected the Appearance of the *Messias*, and in his Heart believed that *Jesus* was He, though for fear of the *Jews* he did not yet publicly profess his Belief; This Man, I say, desiring to preserve the Body of *Jesus* from the publick Ignominy of being cast out among the executed Malefactors, went to *Pilate*, and with great Courage begged Leave to take away the Body and bury it; which *Pilate* readily granted.

39. There came also at the same time *Nicodemus*, (*the Pharisee who* *Chap. 3. *had* * *formerly conversed with Jesus by Night*,) bringing a Mixture of Myrrh and Aloes in a vast Quantity, with Intention to embalm the Body of *Jesus* and bury it.

40. These Two Persons therefore meeting together, and taking down the Body from the Cross, wrapt it up with the Spices in a clean Linnen-Cloath, as the Manner of the *Jews* is in their Burials.

38. ¶ And after this, *Joseph* of *Arimathea* (being a disciple of *Jesus*, but secretly for fear of the *Jews*) besought *Pilate* that he might take away the body of *Jesus*: and *Pilate* gave him leave: He came therefore and took the body of *Jesus*.

39 And there came also *Nicodemus* (which at the first came to *Jesus* by night) and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of *Jesus*, and wound it in linen cloths, with the spices, as the manner of the *Jews* is to bury.

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41 Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews preparation-day, for the sepulchre was nigh at hand.

41, & 42. And because it was the Preparation for the Sabbath, and already late in the Evening; therefore, for the Convenience of the Place being near, they laid the Body in a new sepulchre lately hewn in a Rock, within a Garden not far from the Place where Jesus was crucified.

C H A P. XX.

Jesus's Resurrection discovered by Mary Magdalene, ver.

1. and by Peter and John, ver. 3. Jesus himself appears to Mary, ver. 14. And to all the Apostles, except Thomas, ver. 19. And to the Apostles again, with Thomas, ver. 26.

THe first day of the week cometh Mary Magdalene early when it was yet dark unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They

1. **N**OW on the Morning after the Sabbath, very early, before it was yet Day-light; Mary Magdalene, with some other Women, coming to the Sepulchre with a Design to anoint the Body, found the Stone, wherewith * they had * *Mat. 27.* seen Joseph of Arimathea stop the Mouth of the Sepulchre, already rolled away, not without † other † As the Signs of Jesus's being risen from the Dead. *σσημὸς μέγας, Mat. 28. 2.*

2. But so great were their Fears and Suspicions, and so little their Expectation of Jesus's Rising from the Dead; that though, to confirm the Signs they had seen, there appeared also an Angel, and told them

P expressly

expresly, that *Jesus* was indeed risen from the Dead ; yet suspecting some Deceit in the Vision, and their Doubts prevailing above their Hopes, they ran * and told Two of the Apostles, *Peter* and *John* ; that having been at the Sepulchre, they found the Body removed ; and though they thought they saw an Apparition, which told them He was risen from the Dead ; yet upon the whole they suspected rather, that some body had taken Him away, and laid him they knew not where.

3. Upon this, *Peter* and *John*, to satisfy themselves of the Truth of the Matter, ran immediately to the Sepulchre themselves.

4, & 5. And as they were going, *John*, being the younger Man, out-ran *Peter* ; and coming first to the Sepulchre, look'd in and saw the Linnen-Cloths, in which the Body of *Jesus* had been wrapp'd, lying by themselves, without the Body ; but he himself went not into the Sepulchre.

have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together ; and the other disciple did out-run *Peter*, and came first to the sepulchre.

5 And he stooping down and looking

* This almost despairing Account of *Mary Magdalene* to the Apostles, was given, as is most probable, not before, but after she had seen the Angel. For, 1st, *St. John*, who saw nothing himself, is said to have believed, ver. 8. Which Belief can hardly be supposed to be founded, but upon his comparing the History of the Vision the Woman saw, with the Circumstances he himself found at the Place. 2^{dly}, Tho' this Account of *Mary* be as full of Doubt and Unbelief, as if she had seen nothing ; yet this is not to be wondered at, seeing her Words afterwards are no less full of doubt, ver. 15. confessedly after she had seen the Angel. 3^{dly}, *St. Luke* says expressly that *Peter* and *John's* going to the Sepulchre, was occasioned by the Account the Women gave of their having seen a vision, *Luke* 24. ver. 9, & 12, & 23, & 24. Yet see also the Note on ver. 18 of this Chapter.

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ing in, saw the linnen cloths lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linnen-clothes lie;

7 And the napkin that was about his head, not lying with the linnen-cloths, but wrapped together in a place by it self.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw and believed.

9 For as yet they knew not the scripture, and that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre, weeping: and as she weeped, she stooped down, and looked into the sepulchre,

12 And seeth two Angels in white, sitting, the one at the head,

6, & 7. But Peter coming up presently after him, went into the Sepulchre, and viewing the Cloaths with more Curiosity, found them folded up in such a Manner, as discovered plainly, that the Body had not been secretly stolen or hurried away in haste; but that all that was done, had been done with Care and Order.

8. Then John also went in; and observing every Circumstance with greater Niceness than he had done at first, and comparing what he saw with what the Women had before told him, he was convinced and began to believe that Jesus was indeed risen from the Dead.

9. For as yet, they did not understand the Prophecies, so as to have learnt from thence that Jesus was assuredly to rise again; or so as to have had any great Expectation beforehand, of his Resurrection.

10. With this imperfect Satisfaction therefore the Two Apostles returned Home, relating to their Companions what they had heard and seen, and waiting what the further Event of this Matter would be.

11, & 12. ¶ Now the Manner in which Mary Magdalene received, as † I said, the first Notice of Jesus's being Risen, was this. As she, with the other Women, was standing at the Sepulchre, wondering at the Stone being rolled away, and looking about with Amazement and Grief at the Body's being removed; there appeared to her an Angel, clothed in white and shining Gar-

ments, * first without the Sepulchre, and immediately going in and sitting with another Angel in the Inside; so that, as *Mary* was stooping down and looking into the Sepulchre, she saw distinctly the Two Angels sitting, one at the Head, and the other at the Feet, of the Place where the Body of *Jesus* had lain.

13. And one of the Angels said to her: Woman, why do you look with so sorrowful and despairing a Countenance? *Mary* answered: Because some Body has taken away the Body of my Lord, and I know not where they have laid it.

14. The Angel replied: No; He is risen from the Dead, and is alive

† See Note again. † But *Mary* in great Surprise and Perplexity, without tarrying to make any further Enquiry,

* ver. 2. * ran presently to tell *Peter* and *John*, that the Body of *Jesus* was gone. And before she saw the rest of the Apostles, continuing still looking about near the same Place with great Doubting and Uncertainty of Mind; *Jesus* himself appeared to her; But she knew him not.

15. And *Jesus* said to her; Woman, why weep you? Whom do you seek? *Mary*, supposing him to be the Gardiner, replied: Sir, you cannot but know that the Body of *Jesus* was lately laid in this Place; If you have caused it to be removed, I intreat you, let me know

and the other at the feet, where the body of *Jesus* had lain:

13 And they say unto her, Woman, why weepest thou? she saith unto them, because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned her self back, and saw *Jesus* standing, and knew not that it was *Jesus*.

15 *Jesus* saith unto her, Woman, why weepest thou? whom seekest thou? she supposing him to be the gardner, saith unto him, sir, if thou hast born him

* Of the seeming Difference of some particular Circumstances in this Part of the History, as related by the several Evangelists; See the Note on *Luke* 24, 4, and on verse 18 of this Chapter.

him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend to my Father and your Father, and to my God and your God.

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

where it is, and I will take Care of it.

16. Upon this, *Jesus* altering his Appearance and Voice, called her by her Name: And thereupon she presently knew him, and fell down at his Feet and adored him.

17. Then said *Jesus*: Do not * hold and endeavour to detain me * See Mat. now: I cannot at present continue 28. 9. with you; because I have not yet ascended to my Father, as it is † ex- Chap. 16. pedient and necessary I should do: ver. 7. But go and tell my Disciples, my Brethren, that I am risen from the Dead, never to die any more; and that I am about to return to my Father and your Father, to my God and your God, to receive full Power over all Things both in Heaven and Earth, and to prepare a Place for you; that where I am, there ye may be also.

18. Accordingly *Mary Magdalene* went and told the Disciples, that *Jesus* had appeared to her, and had said these Things to her. * *

P 3

19. 9.

* * Thus this Part of the History, from the Beginning of the Chapter to this Place, must be explained; supposing it to be all an Account of the same Particulars mentioned in the other Gospels. But if that be not satisfactory; it may also otherwise be supposed, that *Mary*, before she saw an Angel, ran to call *Peter*, Ver. 1, & 2; that the other Women in the mean time saw the Angel and departed; that then *Peter* and *John* came, and saw nothing; that then *Mary* came again, ver. 11. and saw, first the Angels, and afterwards Christ himself. And so this whole History, from ver. 1. to this Place, will be an Account of an Appearance, wholly different from any mentioned by the other *Evangelists*, both of the Angels and of Christ to *Mary* alone.

19. ¶ After which, on the same Day in the Evening, being the first Day of the Week; when the Disciples were gathered together, in a private Place, and with the Doors shut for fear of the *Jews*, talking about the wonderful Things which had happened that Day; suddenly *Jesus* Himself appeared, standing in the midst of them, and saluted them with His usual Words of Familiarity and Kindness.

20. But the Disciples, surprized at the *Suddenness* of His Appearance, and not recollecting themselves immediately, were in a great Fright; till *Jesus*, holding out to them His Hands and His Feet, and showing them His Side where He was pierced, convinced them that it was He Himself in His own Body, and not a mere *Spectrum*, and so removed their Fear, and turned it into exceeding great Joy.

21. Then said *Jesus* to them again: Peace be unto you: The same Commission that *my Father* has given Me, give I unto you: Go ye into all the World, and preach the Gospel to all Mankind.

22. And breathing upon them, He added: Which that ye may do with full Authority and suitable Success, Receive ye the Holy Ghost to direct and assist you in the Execution of your Commission.

23. Whosoever embraces your Doctrine, and truly repents; when ye thereupon in my Name and by my Authority remit his Sins, your Sentence of Absolution shall be ratified and confirmed in Heaven: And whosoever either obstinately

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the *Jews*, came *Jesus* and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said *Jesus* to them again, Peace be unto you: as *my Father* hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost.

23 Whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

rejects your Doctrine, or disobeys and behaves himself unworthily under it; his Sins shall not be forgiven; but the Censures ye pass upon him on Earth, shall be confirmed in Heaven. *

24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Jesus came.

24. ¶. Now *Thomas*, otherwise called *Didymus*, one of the Twelve Apostles, happened to be absent at the time when *Jesus* appeared to them; not without the special Direction of Providence, that the particular and extraordinary Satisfaction which was afterwards granted him, might be an abundant and undeniable Testimony of the Truth of *Jesus's* Resurrection to all succeeding Generations.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

25. *Thomas* therefore having been absent, the rest of the Apostles told him how they had seen the Lord, and what he had said to them: But *Thomas* replied: This is a Matter of so great Importance, that unless, to prevent all Possibility of Deceit, I see Him with my own Eyes, and feel him with my own Hands, putting my Fingers into the Prints of the Nails wherewith he was crucified, and my Hands into His Side which was pierced with the Spear; I will not believe that He is really and truly risen from the Dead.

26 ¶ And after eight days, again his disciples were within, and Thomas with them; then came Jesus,

26, & 27. And thus he continued in a State of Doubt and Unbelief, till about a Week after; when the Apostles being again gathered together, and *Thomas* with them, *Jesus*

P 4 appeared

* An eminent Instance of this Power, was the Apostles inflicting or removing *Diseases* in the Primitive Church.

appeared to them again, the Doors being shut, and saluted them as before: And knowing that *Thomas's* Unbelief did not, like that of the Pharisees, proceed from a malicious and wicked Mind, but from an honest Heart, and a sincere Desire to be satisfied of the Truth; He addressed Himself particularly to *him*, saying: *Thomas*, since you will not be contented to rely upon the Testimony of others, but must be convinced by the Experience of your own Senses; See here the Wounds in my Hands, and reach hither your Hand, and put it into my Side, and doubt no longer of the Reality of my Resurrection.

28. Which *Thomas* doing accordingly, and being now fully satisfied in his own way, and according to his own Desire; he presently cried out: I am abundantly convinced; Thou art indeed my Lord; the very same that wast crucified; and I acknowledge Thy Almighty Power in having triumphed over Death, and adore Thee as my God.

29. Then said *Jesus* to him: Because thou hast seen and felt Me, *Thomas*, thou hast believed that I am really risen from the Dead: Blessed are they, who without such Evidence of Sense, shall upon credible Testimony be willing to believe and embrace a Doctrine, which tends so greatly to the Glory of God and the Salvation of Men.

30. Thus *Jesus* vouchsafed in a very extraordinary Manner to satisfy the Mind of a doubting Disciple. And at several other Times did He appear to the Apostles, shewing them

the doors being shut; and stood in the midst, and said, Peace be unto you.

27 Then saith he to *Thomas*, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And *Thomas* answered, and said unto him, My Lord and my God.

29 *Jesus* saith unto him, *Thomas*, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 ¶ And many other Signs truly did *Jesus* in the presence of his disciples, which are

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are not written in this Book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

many infallible Tokens of the Truth of His Resurrection and of His Divine Power, which are not written in this Book.

31. But these which are set down, are abundantly sufficient to cause Men to believe, that *Jesus* was indeed the *Messiah* the Son of God, and that by means of that Belief they may finally obtain everlasting Life.

C H A P. XXI.

Jesus appears again to several Disciples at the Lake of Tiberias, ver. 1. Charges Peter to feed his Sheep, ver. 15. Foretells Peter's Death, ver. 18. And John's long Life, ver. 20. The Occasion of a False Expectation concerning the Life of John, ver. 23.

After these things *Jesus* shewed himself again to the disciples at the sea of *Tiberias*; and on this wise shewed he himself:

2 There were together *Simon Peter*, and *Thomas* called *Didymus*, and *Nathanael* of *Cana* in *Galilee*, and the sons of *Zebedee*, and two other of his disciples.

3 *Simon Peter* saith unto them, I go a fishing. They say unto him, We also go

1. **A**fter this, the Apostles retired, as *Jesus* * had directed them, * *Mat. 28.* from *Jerusalem* into *Galilee*: And 10. there He appeared again to some of them at the Lake of *Tiberias* upon the following Occasion.

2, & 3. *Peter*, and *Thomas*, and *Nathanael*, and *James*, and *John*, and Two other Disciples, being together; *Peter* proposed to them, to go a Fishing. To which they all agreeing, took a Boat and went upon the Lake; and there they laboured all Night, without catching any thing at all.

4, & 5. Whereupon *Jesus*, early in the Morning, knowing it to be a fit Opportunity of Discovering himself to them, and of giving them (as formerly upon like Occasions He had

had used to do) some Instructions about their future Duty and Ministry, from the Similitude of their present Employment; appeared to them standing upon the Shore, and asked them if they had taken any Fish. The Apostles, not suspecting that it was *Jesus*, but supposing it to be some Stranger coming to buy Fish; answered, That they had caught none.

6. Then said *Jesus*: If you cast your Net now on the Right side of the Boat, you will find some. The Apostles, readily complying with His Directions, as being willing to try all Places, and loth to go home without catching any thing; cast their Net, and inclosed therein immediately such a vast Multitude of Fishes, that they were not able to draw it up to them into the Boat, but were forced to drag it along after them in the Water towards the Shore. *By which vast Plenty, was in a*

*See Mat. 4. 19. *lively manner * represented to them the great Success and Efficacy of their future Ministry, in converting and bringing Men to the Belief of the Gospel.*

7. At the Sight of this great Miracle, *John*, considering with himself in what Manner it was effected, and how he had formerly † been present at a like strange and wonderful Draught of Fishes; said to *Peter*: Certainly this must be the Lord. Whereupon *Peter*, eager to go to *Jesus* without Delay, girt on his Fishers-Coat, and leap'd presently out of the Boat into the Water to get to Shore.

† See Luke 5. Ver. 6 & 10.

8. But the rest of the Disciples came in the Boat, dragging the Net

with thee. They went forth, and entred into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, *Jesus* stood on the shore: but the disciples knew not that it was *Jesus*.

5 Then *Jesus* saith unto them, Children have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom *Jesus* loved, saith unto *Peter*, It is the Lord. Now when *Simon Peter* heard that it was the Lord, he girt his fishers coat unto him, (for he was naked) and did cast himself into the sea.

8 And the other disciples came in a

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a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 Assoon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

full of Fish after them; For they were not above a Furlong off from the Shore.

9. Now assoon as they were landed, they saw a Fire of Coals ready made, and Fish broiling upon it, and Bread lying by.

10. And *Jesus* bad them bring some of the Fish that they had now taken, and dress That also upon the Fire for them to eat.

11. Then *Peter* went and drew the Net to Land, full of great Fishes, an Hundred Fifty and Three. And though they were so many and so great, yet was not the Net rent.

12, & 13. Taking out therefore some of the Fish, they broiled them upon the Coals, and did eat; *Jesus* Himself, as Master of the Feast, distributing amongst them both the Fish and the Bread. Yet in all this Time, not one of them dared to ask Him, *Who He was*; well knowing, both by the Miracle, and by His whole Behaviour, that it could be no other than *Jesus*.

14. This was the Third time that *Jesus* appeared publickly to a great Number of His Disciples together, besides His shewing Himself at several Times to * parti-

* As, to *Mary Magdalene*; and to the Two disciples going to *Emmaus*, &c.

15. Now

15. Now when they had eaten as much as sufficed them, *Jesus*, to remind *Peter* how diligent and zealous he ought to be after his Three-fold Denial, said to him: *Simon, Son of Jonas*; art thou more zealous and affectionate in thy Love towards Me, than the rest of these my Disciples? *Peter answered*: Yea, Lord; Thou knowest that I love Thee. *Jesus replied*: Express thy Love toward Me, by thy Care of my Flock committed to thy Charge.

16. Again, he asked him the Second time: *Simon, Son of Jonas*; Art thou zealous and affectionate in thy Love towards Me? *Peter answered*: Yea, Lord; Thou knowest that I Love Thee. *Jesus replied*: Express then thy Love towards Me, by thy Care of my Flock committed to thy Charge.

17. Again the Third time, He asked him in the same Words: *Simon, Son of Jonas*; Art thou zealous and affectionate in thy Love towards Me? *Peter, grieved* that *Jesus*, as if He suspected his Sincerity, should ask him Three times together the same Question, answered: Yea, Lord; Thou that knowest all Things, well knowest how much I Love Thee. *Jesus replied*: Express then thy Love towards Me, by thy Care of my Flock committed to thy Charge.

18. And verily, continued *Jesus*,
 * † *Girt* I know thou wilt do so, even unto
 on his Death. For the Time will come,
 Fishers- when thou, who now * *girtedst* thy
 Coat, and self voluntarily, and † *stretchedst out*
 swim to thy Hands to come to Me; shalt in
Jesus, ver. thine Old Age be *girt* by others,
 7.

15 ¶ So when they had dined, *Jesus* saith to *Simon Peter, Simon son of Jonas*, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith unto him the second time, *Simon, son of Jonas*, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, *Simon son of Jonas*, lovest thou me? *Peter* was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. *Jesus* saith unto him, Feed my sheep.

18 Verily verily I say unto thee, When thou wast young, Thou girdedst thy self, and walkedst whither thou

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19 This spake he signifying by what death he should glorifie God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the disciple whom Jesus loved following ; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee ?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do ?

22 Jesus saith unto him, if I will that he tarry till I come, what is that to thee ? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die : yet Jesus said not unto him, He shall not die : but, If I will that he tarry till I come,

and forced to ** stretch out thy ** In be- Hands against thy Will, in a very ing cruci- different Manner, for the sake of fied. thy constant Profession of my Religion.

19. By which last Words, *Jesus* signified the †† Manner of *Peter's* †† viz. Death, and how he should finally Crucifixi- suffer Martyrdom for the Glory of on. God, and for the Testimony of the Truth of the Religion of *Christ*. And having thus spoken, He said to *Peter* ; Follow Me.

20, & 21. Now as they were going ; *Peter*, looking behind him, and seeing that That † Disciple also † *S. John*. followed, whom *Jesus* loved, and who leaning on *Jesus's* Breast at their last Paschal Supper, had * askt * Chap. 13, *Jesus*, Who it was that should betray Ver. 25.

Him : *Peter*, I say, seeing that Disci- ple following also with him, and having a Curiosity to know what should become of that Disciple, as well as *Jesus* had told him what should happen to himself ; asked *Jesus*, saying : And what shall become of this Man, Lord ?

22. *Jesus* replied : If I will that he tarry till I come, what is that to thee ? Follow thou Me.

23. This ambiguous Answer of *Jesus*, gave an Occasion to the spreading of an Opinion among the Believers, that That Disciple should not die, but continue alive till *Christ's* final Coming to Judgment. But that Opinion was erroneous, and without just Ground. For *Jesus* did not say, He shall not die : But only ;

only ; *If I will * that he tarry till I come, what is that to thee ?*

24. The Disciple, about whom this was spoken, is the Writer of this present History ; and his Testimony is certainly and infallibly true : So that whatever is herein related, is undoubtedly to be believed.

25. But there are many other Actions and Discourses of *Jesus*, besides those mentioned in this Gospel ; which if they should all be set down distinctly and at length, there could be no End of the Books that must be written.

what is that to thee ?

24 This is the disciple which testifieth of these things, and wrote these things : and we know that his testimony is true.

25 And there are also many other things which *Jesus* did, the which if they should be written everyone, I suppose that even the world it self could not contain the books that should be written. Amen.

* Which was fulfilled by *St. John's* continuing till after the Destruction of *Jerusalem*.



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